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THE NATIONAL JEWISH POST

Published Weekly

"If You Let The People Know, They Can Act Intelligently"

Friday, November 16, 1951 | Entered as Second Class Matter Postoffice, Indianapolis, Ind. | A NATIONAL NEWSPAPER | Vol. 7—No. 12

JDA Slashes 1952 Quota; Is Informed Anti-Semitism Is Declining In U.S.A.

ST. LOUIS (NJP)—The Joint Defense Appeal set its smallest quota in years at its sixth annual meeting here as it heard reports that Anti-Semitism, especially of the virulent form is declining in the U. S.

The quota adopted was $5,077,-040. The JDA is the joint fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith.

Charles W. Morris, past chairman of the national council of the JDA told the meeting that the new emphasis of the past ten years of the two civic defense agencies in the JDA on discrimination as Anti-American was very effective. He said that the education programs of the two agencies in this connection was producing excellent results.

Sidney S. Moyer, of Youngstown, O., was reelected JDA national council chairman.

Jacob Blaustein, AJCommittee president, and Justice Meier Steinbrink, national chairman of ADL, and Rabbi Phiilip Bernstein of Rochester, N.Y., president of the Central Conference of American Rabbis, delivered major talks.

DETROIT, Mich. (NJP) — So successful has been the Clothing for Israel drive of the American Jewish Congress that a call had to be issued for volunteers to aid in packing the contributions.

PEN IS MIGHTIER . . . *Gift from Parents Saves GI In Korea*

SOUTH BEND—(N J P)—How his life was saved by a fountain pen, the gift of his parents, Mr. and Mrs. H. L. Maza, was recounted in a letter from Pvt. Richard E. Maza, now recuperating aboard a hospital ship.

Pvt. Maza wrote that the pen, which he carried in his breast pocket, deflected shrapnel fragments which injured his right arm and left leg, from striking his heart.

The Hoosier GI was fighting with the Fifth Cavalry in oKrea when he suffered the injury.

Columbus Gives JDA $25000, Congress $1000

COLUMBUS — (N J P) — The American Jewish Congress subvention from the United Jewish Fund here went up slightly to $1,000 this year according to allocations announced in The Ohio Jewish Chronicle here, but still was far behind that given to the Joint Defense Appeal.

The JDA, which is the fund-raising arm of the American Jewish Committee and the Anti-Defamation League of B'nai B'rith, received $25,000 from the UJF.

MILLER CALLS COMMITTEE JEWISH ISOLATIONISTS

ATLANTIC CITY—(NJP)—Officials of the American Jewish Congress continued their attack on the American Jewish Committee this week, with Rabbi Irving Miller, Congress president, interpreting the Committee's recent resoultion on Israel-American relationship as suggesting that the intercourse between the two peoples "be limited to a philanthropic or charitable level."

MILLER

Rabbi Miller, speaking to the annual convention of the Mizrachi Women's Organization of America, asserted that "American Jewry will undoubtedly reject the suggestions contained in the resolutions of the Committee." These resolutions, passed at the recent Committee executive meeting in Chicago, opposed the granting of status to the Jewish Agency for Palestine, the encouragement of a halutziut (pioneering) movement for Israel in the U.S. Jewish community, and insited that the U.S. Jewry was not "in exile."

CALLS IT ISOLATIONISM

Rabbi Miller termed the Committee resolution "Jewish isolationism," declaring that it "flows out of a rejection by the Committee of the unity of the Jewish people."

The Woodmere, L.I., spiritual leader explained to the Mizrachi women that "the destiny of any one Jewish community" is not" separate and apart from that of any other." He insisted on "the traditional and historic concept of Jewish community and Jewish peoplehood." He said that the relationship between the American Jewish community and that in Israel "must be . . . deeply grounded in the spiritual and cultural patterns of our people."

"Lines of communication must be established between these two communities which will make it possible for one to influence the other in the development and enhancement of Jewish spiritual ideals and cultural values," he added.

Goes Free . . . *Israeli Eats Way Out of Pickle*

TEL AVIV—(N J P)—A man almost found himself in a pickle last week, but ate himself out of his predicament.

Arrested under suspicion of having bought cucumbers unlawfully when a policeman discovered four cucumbers in his brief-case, he was released on the way to the police-station when it was found he had eaten the evidence.

The policeman did not even resure the name of the pickle-eater.

Federation Meets With Kirshblum But he Pushes Drive for Kashruth

NEW YORK—(NJP)—Joseph Willen, an executive vice-president of the Federation of Jewish Philanthropies of New York, informed The Post this week that he and Saul Epstein, president of the Long Island Jewish Hospital, met with Rabbi I. Usher Kirshblum of Long Island to discuss the rabbi's charges against Federation and his criticism of the failure to provide all-kosher dining facilities for the proposed hospital.

"While I do not know whether Rabbi Kirshblum's opinion about certain matters has changed, I do believe that were he issuing a statement now after these conversations, his statement would reflect a different tone."

Kirshblum confirmed that he met with Willen and President Saul Epstein of the hospital. He interpreted their desire to meet with him as a sign that the backers of the plan to have both kosher and non-kosher facilities were worried about mounting opposition.

"Before, no one would recognize my criticisms," he told The Post. "Now they are anxious to have meetings. I think Mr. Willen is a very capable man and a fine administrator, and Saul Epstein is sincere and earnest, but I still stick to my guns. I did not receive any satisfaction from the meeting.

HASN'T CHANGED MIND

Kirshblum scoffed at any suggestion that he might have changed his mind about his criticisms of the Federation.

In answering the questions that Kirshblum had posed, Willen said that Federation's job was to serve all groups in the Jewish community, that it is up to the hospital board to decide on kashruth because Federation has no right to interfere with an institution's autonomy, and that Federation has achieved the kind of unity needed by the Jewish community.

Furthermore, in answer to Kirshblum's announcement that he would not support Federation, Willen warned that "withdrawal of support of Federation can accomplish little but injure the Federation agencies, including those which fulfill the highest aspirations of Orthodox Jewry."

WILLEN OKS DECISION

Willen went on record as personally favoring the position which the hospital has maintained. "It is my personal feeling," he said, "that the Long Island Jewish Hospital has adopted a plan that will enable it to serve kosher food to all who desire it—and that it is sincerely making an attempt to reconcile in a statesmanlike way the different points of view that have been expressed. The fact of the matter is that Federation is not opposed to kashruth at all in the Long Island Jewish Hospital; nor on the other hand, is it an advocate of it. It is not within the by-laws of Federation to undertake a position on this question."

In stressing the need for fairness to all groups in the community, the Federation officer said:

"In any discussion of Jewish life, it is important for all of us to remember that, unlike Catholic life, there is no uniform and single Jewish religious practice in America. Just look at the difference between a Chasidic Shtibel in Williamsburg (Brooklyn) and Rabbi Kirshblum's own congregation in Kew Gardens Hills, not to mention the differences between the Chasidic Shtibel and a reform temple.

EMBRACES ALL GROUPS

"Like it or not, one must understand that the Jewish community—if it is to be a community at all—embraces groups that have different religious practices and different religious as well as secular traditions. It is only natural then to expect that institutions built and created by the Jewish community will reflect these differences—and that often the history and practice of one institution will be different from another one, depending in a large part on the tradition of those people who were most interested in its work.

"Differences place an even greater responsibility on all of us than would uniformity. For even while one or another movement may strive to achieve a more dominant position within Jewish life, be it religious or secular life, we must all of us understand and appreciate—and yes, even respect—the differences that do exist. For to the extent that we understand, appreciate, and respect them, we shall perhaps be able to maintain and to continue to build, despite the differences, a strong Jewish community."

Willen said he shared the view of Judge Jonah J. Goldstein, whom he quoted as saying recently: "Of course, it is the legitimate right of every group to seek a greater influential position in Jewish life. But certainly it is not the aim of such a unique organization as Federation, which supports communal services arising from different sections of the community, to orientate itself on one group or movement. Indeed the power of Federation lies just in the fact that it does not serve one group but all. Federation can only be—and must be—what Jewish life is, embracing all religious and social groups. I believe it is to the everlasting credit of Federation that it is able to merge varying traditions of Judaism into a unified community movement."

Kirshblum told The Post that Willen had made arrangements for the architect of the hospital to visit me and show me plans for constructing the kosher dining facilities to see if they are technically correct. But the basic issue is clear: A Jewish hospital should not divide its patients into kosher and non-kosher patients."

ASKS FOR POLL

The rabbi bitterly ripped apart the letter from Epstein which appeared in the Freedom of the Press section of the Post last week. He said 'I for one would like to be convinced that I represent a 'small, wilful minority.' I call on the Board of Trustees of the hospital, at my expense, to poll the membership of every orthodox, conservative, and reform congregation in Long Island on this question. If that is too difficult, I'll make it easier for them. Let them, poll the past contributors of Federation to see how they stand. I would be guided by the decision of the majority. That would be democracy."

WHO OBJECTS?

"But who would object to kosher food. Certainly no Christian would. In my past experience I have never seen a single Christian who objected to eating kosher food in a hospital. Certainly no Jew should object."

Kirshblum also ridiculed Epstein's statement that "We do not question any man's right to worship God as he sees fit; we only ask the same privilege for ourselves." The rabbi asked:

"Since when is serving God by not eating kashruth a new cult in Jewish life?"

As to the hospital's need for financial support for the institution to become a reality, Kirshblum said that "if there is such a need for money, why introduce an extra expense of having two kitchens, kosher and non-kosher?"

Implying that Rabbi Kirshblum did not ask his questions in good faith, Willen said they seemed to be "not so much questions as a method of argumentation and stating opinion in question form."

MEAT, FISH SERVED

Willen said it isn't true that Mt. Sinai Hospital doesn't serve meat on Fridays in deference to its Catholic patients. He said both meat and fish are served on Fridays.

As to the ban on bringing kosher food into the Neustadter Home, Willen said the implication is that it permits other non-kosher food to be brought in. No food of any kind is permitted into the hospital, since all the diets are prescribed at the home by the physicians.

Willen answered Kirshblum's question about Federations offices being open on the Sabbath and worker's encouraged to violate the Sabbath by being paid time and a half, with a denial. He said no one is persuaded or compelled to violate his religious practices. "There have been and are Federation employees who are Sabbath observers who not only do not work on Saturdays but who leave at 3 o'clock Fridays to prepare for the Sabbath," he said. "The Federation office is officially closed on Saturday. Some of our employees who are not Sabbath observers do, however, come to their offices but only out of their own volition. It is also true that Federation is open on the second days of holidays with the exception of Rosh Hashonah. Again anyone who desires to stay home on those days does so without question.

"This, as Rabbi Kirshblum knows," he added, "is not unique practice within Jewish organizations, and one wonders why he singles out Federation for attack in this regard."

Lee M. Friedman Loses In Boston Council Race

BOSTON (NJP)—Lee M. Friedman, president of the American Jewish Historical Society, considered a sure winner was defeated in the race for membership on the city council in last week's elections.

Friedman placed eleventh in a field of eighteen candidates for the nine-man council. He had been endorsed by the New Boston Committee which won five of the council seats.

Both Friedman and the Committee had been the subjects of a pre-election smear campaign. The issue of the magazine, Scoop, which carried the smear, was subsequently withdrawn from circulation following a protest by the Jewish Community Council (NJP, Nov. 9).

In the same elections, Isidore Muchnick, Boston Zionist leader, was elected to the five-member Boston School Committee.

Orthodox Criticize MacIver On Interfaith

NEW YORK—(NJP)—The Rabbinical Council of America last week criticized the MacIver recommendation that interfaith work be assigned to the Union of American Hebrew Congregations (Reform lay body).

In a resolution praising the "attempt . . . to bring order into the American Jewish community," the Rabbinical Council suggested that the Synagogue Council of America, which is composed of all three wings of American Judaism, "is best suited to present Jewish life and practices to the non-Jewish world."

ALKOW SEES FATE OF ZOA DETERMINED AT MEETING OF NAC IN CHICAGO NEXT WEEK

LOS ANGELES, Calif.—(NJP)—The fate of the Zionist Organization of America may be determined at the three-day session of the National Administrative Council in Chicago, Jacob M. Alkow told The Post this week.

Alkow, who is president of the Southern Pacific Region of the ZOA, is leader of the group opposed to any affiliation of the ZOA with the General Zionist Party of Israel.

Alkow said he hoped the Chicago meeting, which is set for Nov. 22-25, would draw up a new program acceptable to all factions. He expressed the hope that his proposed commission of leaders to study the problem would be appointed by ZOA president Benjamin Browdy.

CAN CONCENTRATE

The doughty West Coast Zionist leader said that the Chicago meeting should be able to concentrate on the future course of the ZOA since it will not be burdened with the mass of "disconcerting details of annual conventions."

"I wish to paraphrase," added Alkow, "Dr. Mordecai Kaplan's most profound observation that, 'if your house is blitzed, you don't call in an interior decorator—you call in an architect or an engineer.'"

WON'T BLAME LEADERS

"Our 52 year old American Zionist house has been blitzed and I am not here going to say whether it was through the inaptitude of our leadership during the past half a decade or through any other socio-historical causes."

"I do feel that bold action and courageous leadership that will be able to inspire the respect and confidence of the entire community that can be found in the East, and will rise above partisan bickering, is the only thing that can make a strong Zionist Organization of America which Israel badly needs in this country."

PRIVATE GROUP IN ZOA REVIVES NEWS AGENCY

NEW YORK—(NJP)—The Zionist Information Service which was discontinued by the Zionist Organization of America for lack of funds, has been reorganized by a private group of ZOA leaders, with Abraham Goodman, as president.

The Post learned that the news agency was revived after a private meeting of the group in New York several weeks ago.

All the members of the group who attended the meeting have been named as members of the board of the ZINS. They are:

Leo Auerbach, Thomas Cohen, Louis Dince, Dr. Joseph Dunner, Shoolem Ettinger, Abraham Goldstein, Benjamin E. Gordon, Joseph W. Greenleaf, Judge Joseph E. Klau, Edmund A. Koblenz, Philip Lassar, Milton Lukashok, Mortimer May, Rabbi Irving Miller, Dr. Emanuel Neumann, Philip S. Resnikov, J. Bernard Rosenfeld, Harry Torczyner, Moses Torczyner, Isidore S. Turover, Charles Wolf.

NEUMANN

MAY DO OTHER WORK

There was a possibility that the group might also make its influence felt in other fields of ZOA activity

The composition of the group indicated that it would be an opposition body both to the present ZOA administration headed by Benjamin Browdy, and to the group headed by Jacob Alkow, of Los Angeles, who won a successful fight to divorce the ZOA from any political affiliation with the General Zionist Party of Israel.

WHAT ABOUT CHICAGO MEET

What action the new group might take, if it does decide to organize into an opposition party, at the coming meeting in Chicago of the National Administrative Council of the ZOA was a matter of conjecture.

Leon Ilutovich will continue to serve as executive director of ZINS.

NAC Meet In Chicago May Not Be Peaceful

CHICAGO—(NJP)—The sessions of the National Administrative Council of the Zionist Organization of Aemrica set here for Nov. 22-25, may not be as peaceful as some have hoped.

Even under the best conditions, the question of the ZOA's affiliation with the General Zionist Party of Israel was bound to come up for discussion. Jacques Torczyner and a group of those opposed to Benjamin Browdy have indicated clearly their opposition to the agreement of the World Confederation of General Zionists barring any tie between the Israel General Zionist party and general ionist groups groups outside of Israel.

In addition to this fight which might split the ZOA into two parties, this is a presidential year, since Browdy is now serving his second term, the limit allowed by the constitution. This means that the discussion on issues will be complicated by considerations in connection with presidential asperations of many of the NAC members.

NCRAC Asks U.S. Probe

NEW YORK—Acting together through the National Community Relations Advisory Council, leading Jewish organizations have urged a federal investigation of the killing of one Negro prisoner and the shooting of his companion in Florida.

The NCRAC telegraphed its position to Attorney General Howard McGrath and sent a copy of the telegram to Governor Fuller Warren of Florida.

Brodetsky May Resign; Goldstein Is Mentioned

JERUSALEM — The fact that Prof. Selig Brodetsky is feuding with the Hebrew University board of governors over edministrative matters was confirmed here.

It was learned that a letter from Prof. Brodetsky (NJP, Nov. 9, 1951 has been dispatched to the board of governors setting down certain conditions for his continuing as president.

Meanwhile the names of Dr. Pinchas Rosen, former Minister of Justice in the Israeli cabinet, and Dr. Israel Goldstein, chairman of the World Confederation of General Zionists, are prominently mentioned as possible successors to Brodetsky.

(ZINS, the General Zionist news service in New York, reported that Dr. Goldstein was prepared to accept the position if offered to him.)

Sale of Bernstein Book Climbing, Now at 56,000

ROCHESTER, N. Y.—Rabbi Philip Bernstein's book, "What Jews Believe," has sold 56,000 copies and is already in its fifth printing, The Jewish Ledger here announced. The paper said that the total sales of the book, which was an elaboration of an article Rabbi Bernstein wrote for Life Magazine, will probably reach higher than that of any book on a Jewish subject in the U. S.

Gertrude Beller, a fourteen-year-old Jewish refugee girl was admitted to John Hopkins University. The Viennese born young lady is considered a genius in mathematics.

We Thought the Rush was Over But STILL the Orders For School Subscriptions Pour In

This week's orders are topped by 32 for Temple Beth El, of Richmond, Va., and 30 for Temple Society of Concord, of Syracuse, N.Y. Other orders this week were from Beth El, of Highland Park, Ill., 25; Emanu El of Houston, Tex., 21; Pasadena Jewish Community, 16 and Temple Beth Jacob of Newburgh, N.Y., 15. Orders for 10 subs or less came from Beth Zion Temple, Johnstown ,Pa.; Temple Israel of Hollywood, Calif., and Twin City Jewish Sunday School of Minneapolis.

Here is the total list of schools which have ordered The National Jewish Post this year:

Adath Israel, Trenton, N.J.
Ahavath Sholom, Bluefield, W. Va.
Anshe Emet, Chicago
Anshe Sholom, Chicago
Anshe Emeth, Pine Bluff, Ark.
Baltimore Hebrew Congregation
Beth Abraham, Dayton, O.
Beth El, Akron, O.
Beth El, Charlotte, N. C.
Beth El of Great Neck, Long Island
Beth El, Highland Park, Ill.
Beth El, Richmond, Va.
Beth Elohim, Brooklyn
Beth Emeth, Brooklyn
Beth Emeth, Wilmington, Del.
Beth El, New Rochelle, N. Y.
Beth Hamidrash Hagadol, Toronto, Can.
Beth Israel, Altoona, Pa.
Beth Israel, Bristol, Conn.
Beth Jacob, Newburgh, N. Y.
Beth Sholom, Toronto, Can.
Beth Zion, Johnstown, Pa.
B'nai Abraham, Decatur, Ill.
B'nai Israel, Auburn, N. Y.
B'nai Israel, McKeesport, Pa.
B'nai Jesurun, New York City
Central Synagogue of Nassau County
Community Temple, Cleveland Heights, O.
Covenant of Peace
Emanu-El, Birmingham, Ala.
Emanu-El, Cleveland, O.
Emanu El, Houston, Tex.
Emanu-El, Lynnbrook, Long Island
Emanuel, Dallas, Tex.
Emanuel, Davenport, Ia.
Eutaw Place Temple, Baltimore
Free Synagogue of Laurelton, Long Island
Free Synagogue of Westchester, Mount Vernon, N. Y.
Gates of Prayer, Flushing, Long Island
Har Zion, Philadelphia, Pa.
Holy Blossom, Toronto, Can.
Temple Isaiah Israel, Chicago
Temple Israel, Dayton, O.
Temple Israel of Hollywood, Calif.
Temple Israel, Stockton, Calif.
Jewish Community Center, Norristown, Pa.
Logan Square Temple, Chicago
Menorah, Chicago
Ohev Sholom, Orlando, Fla.
Pasadena (Calif.) Jewish Community
Rodef Shalom, Homestead, Pa.
Rodeph Sholom, Tampa, Fla.
Sinai, Philadelphia
Society for the Advancement of Judaism, New York
The Temple, Erie, Pa.
Temple Society of Concord, Syracuse, N. Y.
Tifereth Israel, Malden, Mass.
Twin City Jewish Sunday School, Minneapolis
U.J.C., Danbury, Conn.
Vine Street Temple, Nashville, Tenn.
Westchester Jewish Center, Mamaroneck, N. Y.

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Israel Religious Leader Says Orthodoxy Sold Short By Rabbis

LOS ANGELES—(NJP)—One of Israel's leading lay religious spokesmen expressed pointed opposition to some of the policies and attitudes of Israel's rabbinate this week.

Dr. A. H. Fraenkel, head of the Mathematics Department of Hebrew University in Jerusalem, and one of the world's leading scientists, told The Post that apparently the Israel rabbinate has not yet understood that the stablishment of the Jewish State required a new attitude towards the codex of Jewish Law. Visiting the U.S. on sabbatical leave, Dr. Fraenkel said he believed that this was due partly to its "lack of understanding, partly its lack of courage."

DR. FRAENKEL

Dr. Fraenkel expressed greatest praise for the "Kibutz Dati" (Federation of Religious Colonies) which he said "has done more for the prestige of religion among the non-religious elements in Israel, than any other religious party, or the rabbinate."

"Kibutz Dati" is an affiliate of Hapoel Hamizrachi, the religious labor party, in which Dr. Fraenkel had held membership from the time of his arrival in Israel until last year. Dr. Fraenkel has been with Hebrew University since 1929. Formerly, he had been a professor of mathematics in Germany, at the Universities of Marburg and Kiel.

Scoring the current trend in Israel of having separate laws for Orthodox and non-Orthodox Jews, the famous mathematician said this conspired to give the Orthodox Jew the status of a "second-class citizen." He placed the blame for this condition equally on Ben-Gurion and the rabbinate.

As a typical example Dr. Fraenkel cited the fact that Ben-Gurion pointedly excused Orthodox officials from attending an important cabint meeting on the day following Count Bernadotte's assassination, which was a Sabbath. According to Dr. Fraenkel, either the meeting was important enough for everyone to attend, or it was not important enough to violate the Sabbath.

Dr. Fraenkel also opposed the claiming of military exemption for Yeshivah students and Orthodox girls, which, he felt, would tend to lower the average Israeli's respect for the religious Jew. He said that at the present time "it is absolutely necessary to draft girls," and that without religious girls in the Israel Army, the religious kibutzim (where religious girls are most likely to be stationed in a semi-military capacity) could not exist.

Dr. Fraenkel, formerly the Rector of Hebrew University, and now also the head of the Israel Center for Adult Education, so far has had little rest from a tight lecturing schedule. He has lectured on mathematics and philosophy at Stanford, California Institute of Technology, Minnesota, Yale, Purdue, NYU, and numerous other universities, as well as appearing for B'nai B'rith, Young Israel, and the American Friends of the Hebrew University. He also represented the Hebrew University at the 400th Anniversary of the University of Mexico, where he delivered an address in Hebrew and Spanish.

Dr. Fraenkel, who is president of the B'nai B'rith, is responsible for the establishment of the first Hillel Foundation outside of the U.S., No. 200, at Hebrew University, and is the only non-American member of the Executive Committee of the Supreme Lodge of B'nai B'rith.

He told The Post that he did not feel there was much difference between the B'nai B'rith in Israel, and its American counterpart.

While in Washington, Dr. Fraenkel will present a personal letter from Dr. Chaim Weizmann to Frank Goldmann, president of the Supreme Lodge of B'nai B'rith.

Asked for his views on the American Jewish Community, Dr. Fraenkel said that "the main problem of American Jewry is schools." He was particularly in favor of the American institution of the Hebrew Day School.

Dr. Fraenkel was reticent to make predictions about Israeli politics, but felt that sooner of later, the General Zionists and the Progressives would have to be taken into the coalition.

Reform Blasts Council For Article Claiming Institute Nationalistic

NEW YORK—(NJP)—The American Council for Judaism found itself embroiled in a bitter controversy with the Union of American Hebrew Congregations this week over an attack on the UAHC's youth organization, the National Federation of Temple Youth, which the Council published in the current issue of its Council News.

Written by Leonard Sussman, a former member of NFTY and now Director of the Council's Eastern Regional Office, the article takes the Reform group to task for having fostered what Sussman calls "Jewish nationalism" at its annual summer encampment for youth leaders at Haverford College.

Sussman spent three days at the two-week encampment.

DISHONEST REPORTING

In its reply, the UAHC accused Sussman of "dishonest reporting" and by strong implication, called him a liar. Distributed by UAHC president Maurice Eisendrath at an executive board meeting in New York, the Reform group's reply refutes Sussman's charges in detail but cautions that "the truth can only partially catch up with the big lie."

Sussman's article starts out with the statement that "Isaac Mayer Wise would revolt anew" if he had been present at the NFTY camp. It goes on to say that "Reform rabbis nominally following in his tradition are teaching youth a 'new' Judaism which has 'nationalistic' trappings and is tinged with the mysticism usually reserved for cultists."

As examples Sussman cited the use of "Shalom" as a greeting and the singing of such "fiercely nationalistic anthems" as "Artzah Alinu" and "Zum Gali Gali" during meals. Criticizing what he calls the camp's "emphasis on Jewish unity" and the stress on "Jewish content" in secular things, Sussman declares that there is "no telling how many Haverford experiences our youth can withstand."

He also charges that he was "treated as an outcast" by the staff at the Institute and was not given sufficient opportunity to present his viewpoint to the campers.

CIRCULATED BY TONKON

Before it was published in Council News, Sussman's article was circulated privately to Reform leaders throughout the country by I. Edward Tonkon of Dallas, a vice-president of the Council. In a covering letter, Tonkon said the UAHC must "take remedial action immediately" or lose the "moral and financial support of its constituents."

The UAHC reply, which was prepared by Rabbi Samuel Cook, NFTY Director and also Director of the summer leadership institute, points out that Sussman had sought an invitation to the institute in his capacity of Youth Adviser to Temple Emanu-El is New York and not as a representative of the ACJ. Actually, the reply continues, Sussman had already left his Emanu-El post at the time and had assured Rabbi Elmer Berger, ACJ's Director, that he would keep the Council's officers informed of what he would observe at the Institute.

"Sussman was predisposed to see only evil, hear only evil and sped back home to speak only evil" the UAHC board members were told.

SSEU, Newark Bodies Blame Each Other

NEWARK, N.J. — The Jewish Community Council Agencies and the Social Service Employees Union each took full page advertisements in The Jewish News here to tell the local Jewish community their side of their dispute. The Jewish Agencies have withdrawn recognition from the union (NJP, Nov. 2, 1951).

Denying they were Commnists, the SSEU asserted that they had signed non-Communist affidavits. They charged the Council with perpetratig a "lie". How can The Council Get Away With this Lie?" the advertisement asked.

On the opposite page, the Council Agencies said its letter to the SSEU stated their willingness to maintain collective bargaining relations with their employees and praised the workers who it said had "helped to build community services which we proudly believe to be the finest in the U.S."

The advertisement recalled that the SSEU had been dropped by the CIO for communist sympathies. "We agree to bargain with any bona fide representative of a majority of our employees provided that it has no Communist reputation."

(Many national Jewish agencies have withdrawn recognition of the SSEU as bargaining agents for their workers.)

Israeli Release Prisoners As Jail Shortage Acute

JERUSALEM—(NJP)—Israeli who try to get themselves jailed to have a place to sleep will get no relief.

The shortage of building materials has held up construction of new prisons, and not only is there no room for new prisoners, but sixty old-termers were released last week before they had served their full sentences in order to relieve the overcrowding.

New prisoners sentenced to short terms will not be required to serve their sentences, it was said.

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DIGEST OF YIDDISH PRESS

BEN GURION SCORNS YIDDISH, BUT HEBREW U. WILL TEACH IT

By RABBI SAMUEL SILVER

THE CAUSE of Yiddish in Israel so dear to the Yiddish press experienced a rebuff and a victory during recent weeks. The rebuff came from the pen of David Ben Gurion himself who wrote a lengthy and belated reply to the Jewish Cultural Congress. The Congress had tried to see B. G. when he was in the U. S., failed, sent him an official plea to stop discriminating against Yiddish, received a cool answer, and then wrote again. In his second letter B. G. is even harsher towards Yiddish. He dismisses it as something of the past, and cold-shoulders the notion that it has any place in Israel, "although full freedom will be extended to those who want to use the language." Recoiling at B. G.'s failure to accept Yiddish as part of the treasury of the Jewish spirit and as a valuable asset today, the Congress angrily calls a halt to the argument, but insists that B. G. live up to his statement about freedom for Yiddish by removing obstacles towards 1) The creation of a Yiddish daily, 2) A permanent Yiddish theater, 3) Yiddish in the schools, and 4) Publication opportunities for Yiddish writers. All these, the Congress hints, the Israel government has blocked.

SILVER

The triumph for the Yiddish language in Israel is the institution, at long last, of a Yiddish department at the Hebrew University. Money for this purpose was offered a generation ago by Louis Segal, late editor of The Day. But so hostile were the Hebraists, led by the famed M. Ussishkin, against Yiddish that the $100,000 endowed was not used. Finally the department has been started to the great glee of all Yiddishists, including Dr. Dov Sedan, who will head it. Among the many who greet the historic occasion is J. Gladstein, JOURNAL columnist, who pleads with Dr. Sedan to teach the language not as a relic of the past but as a living force.

•

Early Herzl Colleague On U.S. Tour—Name is Buber

WHEN hard-pressed Theodor Herzl needed someone to edit his paper, "The World," he turned to a brilliant German youngster of 23, who had already won huzzahs as scholar and orator. Later, Herzl's editor became Herzl's critic, and the youngster joined in the attack on the Zionist leader at the 5th Zionist Congress.

Today, the former young associate of Herzl is one of the few survivors of the early chapters in the history of Zionism. When he arrived in the U. S. for his first visit a few weeks ago, the 73-year old patriarch came with the reputation of being one of the world's foremost Jewish scholars.

He is Martin Buber.

In the opinion of Gershon Swett, of The Forward, Buber is "probably the world's most learned Jew." Philosopher, orator, exponent of Hasidism, sociologist, and a teacher's teacher, Buber has just retired from the faculty of Hebrew University. He has been brought to the U. S. by the Jewish Theological Seminary.

Born in Vienna, educated in Lemberg, he taught Jewish religious philosophy at Frankfurt. He went to Israel early in the Hitlera, allied himself with Dr. Judah Magnes in the "Brith Sholom" movement for winning the friendship of the Arabs. He has disciples everywhere, and is regarded as an intellectual giant in the non-Jewish world as well as in the Jewish one.

To give as many people as possible an opportunity to see and hear the great sage, the Jewish Theological Seminary has arranged a speaking tour for Dr. Buber. Those who will be lucky enough to shake hands with him will be shaking one of the few remaining hands that shook the hand of Theodor Herzl.

B'nai B'rith Man Repeats Threat Of Withdrawal on MacIver Report

BALTIMORE, Md.—Added weight to the threat attributed to the Anti-Defamation League of B'nai B'rith of withdrawing from the National Community Relations Advisory Council was given here by Lester Gutterman, who represented the ADL in a panel discussion of the MacIver Report.

"We will not give up our defense activities no matter what the NCRAC says," Gutterman asserted.

DISINTEGRATION OF ADL

He emphasized that acceptance by the B'nai B'rith of the MacIver Report would mean the disintegration of the ADL. He said the B'nai B'rith could not allow the NCRAC, which is the coordinating body among Jewish civic defense organizations, or any other small group to dictate its policies, according to The Jewish Times here.

George Hexter, assistant national director of the American Jewish Committee, said the Committee would do everything possible to find common ground for implementing the MacIver Report, but could not accept the essential autonomy of any agency set up by the report's recommendations.

DISAPPOINTING REPORT

He characterized the report as a "disappointing work from such an outstanding man, and said that the AJC Committee felt that the report was made on an "inadequate knowledge of the complexities of Jewish life," according to the Baltimore paper.

The panel, which was attended by 60 people, heard an hour-long analysis of the MacIver Report by Sidney Hollander.

BOOKS

Irgun Leader's Story Exciting

The Revolt—story of the Irgun—by Menachem Begin (380 pages) published by Henry Schuman, New York—$4.00.

Reviewed by SAUL E. WHITE

OF THE making of many books concerning the rise of the State of Israel there is no end. Though according to H. Ribalow they attract few readers—they do get published and the saga of the struggle and the triumph of the new State continues to be woven.

[illegible] but a decisive factor in the abandonment of the mandate by Great Britain was the effective sabotage and destruction carried on by the Stern gang, the Irgun and at the end by the Haganah. But as yet we have no intelligable or unprejudiced account as to the varying roles played by the different armies.

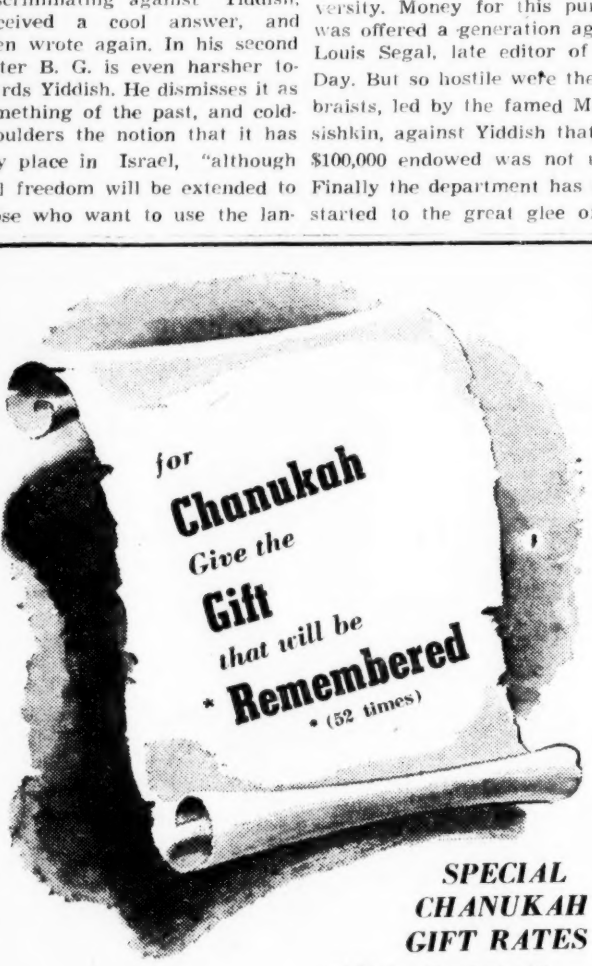
Readers who will turn to "The Revolt" by Menachem Begin—the recognized leader of the Irgun—for a clarification of the issues which divided them from the Haganah, will be disappointed. Mr. Begin, upon whose head the British had placed a ten thousand pound prize, has written a readable and at times exciting account of how the underground managed to evade the British net, to make life miserable for them, until they were forced to abandon the country. He has interspersed his narrative with an illuminating insight into the nature and methodology of revolutionary action and this may be the best part of the book.

•

WRITING OF his exile to Siberia in 1941, and the despair that grips the revolutionary when he is isolated from followers or co-conspirators, he observes: "The revolutionary holds his head high before his accusers, his judges, or his executioners only so long as he knows that behind him are many who are aware of his stand, whom his words will reach. He is unafraid of torture or death because he believes that his idea will find other spokesmen, that it will spread and conquer. But what if this belief is utterly destroyed; if he is forced to the realization that his isolation is absolute, that not a single soul can see him, or will ever see or hear. Then his readiness to sacrifice himself for the idea dies within him—and the foremost element in the make-up of a revolutionary, which gives him wings and steels his heart, has been destroyed."

The book is least satisfactory where we are most concerned. For nearly ten years Americans were at times thrilled and at times outraged by the antics of the Irgun and the Stern gang. The attitude of the Jewish Agency and Haganah vacillated from approval and dissociation to violent denunciation. There was a method and purpose behind it. As long as the British were the recognized rulers of the land and the Jewish Agency—the acknowledged representatives of the Jewish people—in matters of Palestine—the leaders who had to win the struggle for independence in the field of diplomacy and before public opinion, could not give sanction to terrorism and destruction—though it knew well that it was a fact in the struggle for freedom. We get no glimpse of the dilemma that hunted the leaders of the State during the tumultous period of transition.

The Revolt might have been a more effective polemic in glorifying the role of the Irgun—had Menachem Begin recognized that the Haganah too was an army of liberation and the Jewish Agency had a stake in the welfare of the country. He might have done better by the Irgun had he told his story in one-half the size of the book.



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U. Of Calif. Students Picket Bond Meeting Barkley Addresses

By JAMES FRIEDMAN
National Jewish Post Correspondent

SAN FRANCISCO, Calif.—(NJP)—Seventeen students who identified themselves as from Middle Eastern countries picketed the bond rally here at which Vice President Alben W. Barkley was principal speaker.

The students were from nearby University of California at Berkeley.

The picketers were unsuccessful in affecting the sale of bonds. Sales of $380,000 in bonds were added to the total sold previously to push the sale over the $1,000,000 mark.

The picketers paced up and down the front of the opera house, where the meeting was held, bearing banners reading: "Don't Buy These Bonds While Arab Refugees are Away from Home!"

"Barkley, What About Arab Refugees?"

"Bonds for Arms and More Trouble!"

The students also passed out pamphlets bearing similar slogans.

No reference was made to the picket line at the mass meeting and police stated the pickets were completely ignored. It was believed this was the first time a Jewish community meeting in San Francisco had been picketed.

Barkley addressed a dinner meeting attended by some 400 potential large bond purchasers preceding the evening mass meeting which drew an audience estimated at 3,000.

Admittance to the public rally at the historic War Memorial Opera House was limited mainly to bond purchasers and persons making pledges to purchase with the general public admitted to gallery seats.

Barkley with Mrs. Barkley had flown to San Francisco from Columbus, O., where he had addressed a bond meeting. Following the San Francisco meeting, he was scheduled for Israel bond rallies in Los Angeles and on Thursday (November 15) in Seattle.

Get The News First In The National Jewish Post

JUDGES BLOCK PUNT TO SCORE 12-7 WIN

WALTHAM, Mass. (NJP) — Back to full strength for the first time in nearly a month, the Brandeis University football team spilled the favored Rider College by 12-7 at Brandeis Stadium here.

Ed Manganiello, Brandeis sophomore, climbed into the spotlight by blocking a fourth period kick to give the Judges their 12-7 win over the boys from Trenton, N.J.

The Roughriders were leading 7-6 with less than two minutes remaining when Manganiello blocked the kick.

Alex Chiemingo of the Riders had dropped back for a fourth-down punt. The pass was low and Manganiello blocked the kick, scooped up the oval at the 12-yard line and ran into the end zone for a touchdown.

Brandeis scored in the opening quarter but Rider covered 75 yards in fifteen plays early in the final quarter for their touchdown.

ITALIAN SYNAGOGUE BEING DISMANTLED; TO RISE ANEW IN JERUSALEM

ROME—(WNS)—A 17th century synagogue in Conegliano Veneto is nearing dismantling and when the task is ended the structural material will be shipped to Israel, where it will rise again in Jerusalem.

The cost of dismantling the synagogue and shipping it to Israel is being covered by a group of Italian Jews. Its reconstruction will be financed by the Association of Italian Jewish Immigrants in Israel. When it rises, the synagogue will become one of Jerusalem's oldest, since most ancient synagogues in the Holy City had been destroyed by Arab fire during the war of liberation.

RABBI CENSURES SCA FOR LETTER ON SABBATHS

GRAND RAPIDS, Mich.—(NJP)—The Synagogue Council of America was censured by Rabbi Harry Essrig for sending out a letter urging "rabbis (to) cooperate with local B'nai B'rith leaders in making the evening of Friday, Oct. 12, a B'nai B'rith Sabbath," The Post learned this week.

Rabbi Essrig told Rabbi Simon Kramer, newly-elected president of the SCA, that "there are many of us who are opposed to designating certain Sabbaths as dedicated to particular organizations." He wrote that "usually a special Sabbath is regarded as a promotional step and as such should be fought by the Council rather than encouraged."

ESSRIG

Asking whether since this is B'nai B'rith's 108th anniversary, he may expect to "receive such a communication from you every year," Rabbi Essrig asserted that "by singling out one Jewish organization, you are discriminating against the others."

In reply, Rabbi Kramer said that the SCA "has never refused when requested to urge recognition of any national Jewish body which serves the Jewish community in one form or another."

Rabbi Kramer ignored a paragraph in Rabbi Essrig's letter referring to the SCA's "plugging for the Joint Defense Appeal," which is the fund-raising arm of the American Jewish Committee and the Anti-Defamation League of the B'nai B'rith.

"I am beginning to suspect an unhealthy influence operating within the Synagogue Council," Rabbi Essrig wrote.

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Defends "Kissing Rabbis"; "Adds Warmth," She Says

PHILADELPHIA—(NJP)—A potential kissee here rose to the defense of rabbinical kissing, provided the osculation serves to bring "the individual closer to his people."

In a letter to the Philadelphia Jewish Exponent commenting on the speculations of columnist "Baruch Haba" as to the place of "kissing rabbis" in Jewish life, Mrs. M. G. Glenn wondered if it didn't "mean something to some people if they say 'Good Shabboth' to the Rabbi and get a kiss instead of going home with a cold feeling in their heart."

"Today we are living in such a cold world," she wrote, "that many people should find warmth in a synagogue."

THE RECORD RACK

STARTS OUT TO REVIEW 9 RECORDS, BUT CAN'T PASS MOYSHE OYSHER'S

By JOSEPH GALE

TODAY, as is occasionally our custom, we bullyrag you with an account of nine single records, one by RCA Victor, the remainder by Banner, performed by such musically-disaccordant co-workers as Moishe Oysher, Florence Weiss, Raasche, Ysaak Gladstone, Maurice Ganchoff, Nat Spencer and Eddie Marshall.

JOSEPH GALE

"Chasidic in America," (RCA) from the musical comedy "The Singing Blacksmith," is, as the title suggests, a contemporary version of what a Chassid would sound like were his vocal art to be infiltrated by and saturated with the rhythms of this country. The conception, rollicking and not overly broad, is a welcome addition to the scant recorded repertoire of vanishing Jewish musical comedy.

•

WE were mildly startled at the heterogeneity of rhythms employed by Moishe Oysher and Florence Weiss, the duettists in this one, but decided the lampoon probably justified the measures. On the reverse side, Oysher and Miss Weiss are featured in "A Zemerl," from the same production. This is a perfectly innocuous old piece until three-quarters through, when the artists slip into swing style, and the joint begins to jump.

I like the record, having nothing against the inconsequential sacrilege of prancing the rabbinical primrose path with a hey-nonny-nonny and a hot-cha-cha. Miss Weiss' mannish voice performs the double office of sounding like both sexes at alternate times. Oysher finds us limp with delight, whether he chooses to sing from behind the footlights or a lectern. He is an excellent, although rakish-sounding cantor, and in costume, is without parallel.

•

MUSICAL comedy has altered since my tender days. In trying to change with the times, the Jewish stage is perhaps attempting to survive. Fond, foolish thought! Goodbye, end of an era; thou wert better in my day than in this.

Having gone on at this length about a 10-inch record, we find ourselves out of mood to discuss the other eight, but may possibly change (who knows?) in seven days. If you are so inclined, retain the initial paragraph of this tract, since we might not distribute programs at the next seance.

Paper Hits Orthodox On Kosher Meat Issue

MILWAUKEE, Wisc. (NJP) — Orthodoxy was charged this week with threatening Israel's "entire economic structure" by its opposition to the importation of non-kosher meat in an editorial in the Wisconsin Jewish Chronicle here.

Hailing the Israel government's recently announced policy which will give top priority in foreign exchange allocations to asure a basic minimum of food supplies, the editorial asserted that it ". . . seems ridiculous that the entire population should suffer unnecessarily because Orthodox groups retain a tradition."

"Israel is sick in its stomach," continued the editorial, averring that ". . . if we correctly recall ritual law, in such an instance trayfa is not prohibited even for the religiously devout."

Firm in Defense Work Calls Self 'Gentile'

LOS ANGELES (NJP) — The firm which advertised in The Mirror, local daily, as a "Gentile organization" in the issue of Sept. 15, is the Exacto Industries, Inc., at 464 S. Robertson, Hollywood, The Post learned this week.

The firm manufactures aircraft supplies for the defense industry.

Hebrew U. Prof. Gives Yiddish 30 More Years

KANSAS CITY, Mo. (NJP)—Yiddish will cease to be a living language in thirty years, Dr. A. H. Fraenkel, professor of mathematics at Hebrew University in Jerusalem, told the meeting here of the B'nai B'rith Council of Greater Kansas City.

Dr. Fraenkel, who is president of the B'nai B'rith of Israel, said yiddish will become a literary language only.

Dr. Fraenkel announced that Arthur Lelyveld, national director of Hillel Foundations, would leave for Israel next week to complete negotiations for the construction of a Hillel House at the Hebrew University.

Proskauer Hails Shift By Israel To Views of West

NEW YORK (WNS)—Judge Joseph M. Proskauer, former president of the American Jewish Committee, declared here that "Israel's shift to the western world augurs well for the future security and stability of the Middle East."

Addressing nearly 400 guests attending a testimonial dinner at the Waldorf-Astoria for Julius Simon, retiring president of the Palestine Economic Corporation, Judge Proskauer said that "mutual recognition by the United States and Israel of their need for each other in this period of turmoil and crisis in the Middle East will further the strengthening of peace in that area of the world."

An "Arthur Schnitzler Month," dedicated to the memory of the great Austrian Jewish dramatist who died in 1931, has been proclaimed by the Vienna Municipal Council. During the month Austrian theatres will produce Schnitzler plays that were barred during the Nazi regime.

REPORT FROM HOLLYWOOD

SAYS "FOX" PRODUCERS TAKEN IN; MORE BY AGUDAH ON "D. AND B."

By SHIMON WINCELBERG

THERE isn't much point here of doing a straight critique of "The Desert Fox." It is not a dull picture. The interminable static conversations it records are quite literate, and the newsreel shots with which the action is padded have been drawn from among the best of British documentaries. There is no question that in choosing a recent enemy general for the hero of a film, Mr. Zanuck once again, has shown himself to be a rather brave man.

WINCELBERG

The real fault, I imagine, lies in Brigadier General Desmond Young's naively admiring biography of the late nazi General Erwin Rommel, and the even greater naivete of Mr. Nunnally Johnson, the film's writer and producer, who apparently made no attempt at all to look at the true record of the man he was glorifying; though, perhaps unintentionally, even the film suggests that Rommel remained a blind follower of Hitler almost until the very end.

•

THERE is probably not another film critic in the business who researches his facts and conclusions as thoroughly and conscientiously as Herbert Luft, the "As We See It" columnist for the B'nai B'rith Messenger, L.A. correspondent for the NJP, and associate producer of a number of current TV films. Fortifying his distaste for "The Desert Fox" by checking with no less than ten books on contemporary German history, Herbert, in his Messenger review, came up with some of the following facts: "The mythical hero of "The Desert Fox" has little in common with the loyal Nazi who, at the beginning of World War II, serving under tank expert, Heinz Guderian, zoomed to fame as the protege of Dr. Goebbels, replacing older, but to the party hierarchy, less reliable commanders.

"Rommel's big boss, Marshal Gerd von Rundstedt, a major was criminal, appears on the screen as a staunch anti-Nazi." Rundstedt is the man whose troops were responsible for "the whole sale slaughter of civilians on the crowded roads leading into Belgium and France . . .

"Screen writer Nunnally Johnson evidently does not realize that Germany was united under Hitler as the country never had been united before in all her history . . . The attempt in 1944 on Hitler's life, which the current movie blows up into a heroic movement, was merely an outbreak of anger within the ranks of the General Staff that the Fuehrer was losing their war . . .

"We couldn't help knowing that it took the lives of millions of Allied soldiers to wipe the arrogance of the German military from the face of the earth—an arrogance now glorified in a Hollywood movie . . . Goebbels will laugh in hell."

★ ★ ★

THE L.A. Jewish Community Council's beautifully gotten up little booklet giving a graphic and easily digestible Preliminary Report of its "Jewish Population Study, places the density of Jewish population in Hollywood at 20% (33,400), Beverly Hills and environs at 37% (35,400), and Culver City and environs at 29% (34,200). Almost at the mathematical center between these three neighborhoods is Beverly-Fairfax, which is 66% Jewish.

★ ★ ★

PURSUING its survey of religious Jewish organizations who give aid and comfort to unsuitable entertainments, "Jewish Opinion," the Agudah bi-weekly, passes on from "Bagels and Yox," which, according to one of its correspondents (Rabbi Ch. Bernstein) "may be detrimental to the Jewish people," to the same writer's feeling that the Hapoel Hamizrachi magazine, The Jewish Horizon, "should be condemned for accepting advertisements from "David and Bathsheba," and for publishing a review by a rabbi in its September issue, who, while pointing out the Jewish faults of the film, praises it as a 'picture of fine quality and high standing . . .'"

Lessing Rosenwald's Son Wed in New York

NEW YORK—Robert L. Rosenwald, son of Lessing Rosenwald, president of the American Council for Judaism, and Mrs. Rosenwald, was married here Sunday to Miss Ruth Frank, daughter of Mr. and Mrs. Lewis C. Frank, of Detroit.

The Rev. John B. Thompson performed the ceremony in the Garden Room of the Essex Hotel here.

Robert Rosenwald is the grandson of Julius Rosenwad, founder of Sear-Roebuck and famous for his phianthropic contributions to Negro and other causes.

Dr. Max Horkheimer, a Jew who once lived in the United States, has been chosen Rector of the Frankfort University. He is an authority in the social sciences and author of many books on the subject.

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WOMEN'S VIEWPOINT

COLUMNIST ASKS SAME STANDARDS FOR JEWS BY BIRTH, AND CONVERTED

By HELEN COHEN

AN EXAMPLE of double-talk is found in an exchange of letters in the October Orthodox Jewish Life magazine. Rabbi S. Weinberger of Babylon, N. Y. had written an article in the magazine on conversion in which he stated that "Conversion motivated by marriage intentions is in the opinion of Rabbinic authorities invalid . . ."

HELEN COHEN

Maurice Goldstone of Newark, N. J., in answer to Rabbi Weinberger, quotes clearly and extensively (and with evidence of wide Jewish learning) from Rambam (Maimonides), commentaries on Rambam, the Yoreh Deah, the Talmud and commentaries on the Talmud, that Judaism never took such an uncompromisingly harsh position on converts to our faith. All the way through the literature he quoted went the same trend of thought: While we are watchful of those who are converted to be sure their righteousness and good intentions and willingness to practice the mitzvot are proven, we are willing to accept them as proselytes under this condition. In other words, if after being converted and marrying into our faith, they show evidence of wishing to be good Jews and becoming one of us, we accept them.

●

IN REBUTTAL, Rabbi Weinberger deftly sweeps aside all the authorities quoted with the statement that his stand is based on the responsum "by the world-renowned Rabbi Shapiro, Av-Bet-Din of Kovno." Never heard of Rabbi Shapiro!

Rabbi Weinberger goes on to say that "a telling point is Mr. Goldstone's own statment that the primary condition for conversion is 'provided the proselyte practices the mitzvot'." "This consideration alone," he insists, "invalidates 99 percent of all conversions performed today."

What kind of double-talk is this? I assume that by now it has been irrefutably demonstrated that many of the 613 mitzvot are so obsolete and outgrown as to be impossible of practice. Discounting for the moment those laws which were concerned with sacrifices in the Temple, with slavery and such outgrown concepts as the Priest being an intermediary between God and man, what is Rabbi Weinberger's position on such mitzvot as another previously listed here: commandment 186, on exterminating all the people of an apostate city and burning the city?

●

IS THIS NOT another clear-cut example of a practice which Judaism has outgrown with the years? According to Maimonides an apostate could be one who refused to believe that all the Torah came straight from God, yet Dr. Mordecai Kaplan is of the opinion that no intelligent Jew today can accept this premise—which makes those Jews apostates.

But supposing Rabbi Weinberger has in mind only those mitzvot which have stood the test of time, and that we have continued to emphasize them as worthy of our continued attention?

Then the double talk goes on unabated anyway. Because we don't notice any Orthodox leader forbidding marriages on the grounds that the future husband or wife though born to Jewish parents, is not practicing the mitzvot.

What do we have, one law for the home boy and one for the stranger?

★ ★ ★

SIGNS of our times, or shades of the pioneer spirit.

A Japanese visitor to the U. S. on returning to his native land, reported that in home after home he was led into the kitchen to observe the beautiful efficiency and modern appliances in that particular section of the house, then was told, "Now let's all go out to a restaurant to eat."

An ad for an automatic thermostat shows a picture of a husband and wife haggling over whose turn it is to get up and turn up the old fashioned kind. (The new one turns up with the aid of a clock device at the appointed hour.) Such roughing to get up in a room registering only 65 degrees.

State Department Names Aid-to-Israel Director

WASHINGTON ,D. C.—Bruce McDaniel, recently named by the State Department as director of Point Four assistance to Israel, left for Tel Aviv this week to serve in his new post.

A lawyer, trade association executive, former U. S. agricultural attache to China, and price executive for the Office of Price Stabilization, McDaniel will direct all technical assistance activities in Israel, including the program of general economic aid under the Mutual Security Act.

The latter program will amount to about 65 million dollars for the fiscal year ending next June 30.

The Psychiatric Clinic of Yeshiva University has been licensed by the New York State Department of Mental Hygiene.

Temple Emanuel of Davenport, Iowa, the oldest Jewish institution in that state, marked its 90th anniversary this week.

Tel Aviv 4,000 Years Old Not 40, Ruins Show

TEL AVIV (NJP)—When this village was laid out less than 40 years ago, the founders thought they were building a city out of sand dunes, but they were wrong.

Excavations at the edge of the city by Dr. E. L. Sukenik, archaeologist of the Hegrew University, have uncovered the ruins of a 4,000 year old city, believed to have been a flourising Danite center at the time of the Hyksos lars for the fiscal year ending federation of city-states.

YOUR NAME

● *Conducted By*

N. PEARLROTH

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Malev

● Dear Mr. Pearlroth:

I am interested in knowing the source and meaning of the rame Malev. My grandparents came from Russia. Malev was the name in Russian as it is in English. It is not a shortened form of a longer Russian name.

JUDITH MALEV

Houston, Texas

MALEV is a family name of geographical origin. There are several localities named Malewo in Poland and Russia from any of which your name may be derived. Since you failed to state whether your family came from Russian Poland, the Ukraine, Lithuania, etc. it is impossible to be sure. But I rather think the source of your name is Malewo, near Sluck, in Lithuania. The meaning of the name is "Milletown."

★ ★ ★

Malbin

● Dear Mr. Pearlroth:

Please tell me what my name means. My parents came from the Russian Ukraine.

FRED MALBIN

New York

MALBIN is an interesting family name and its origin is both literary and symbolic. It was taken from a passage in the Midrash commentary. The passage reads (in translation) "He Who whitens the transgressions of Israel." "He Who whitens" is rendered "Malbin' in Hebrew. The original Malbin who adopted this family name in 1804 always wore white garments whose connotation is great piety. It was the garb of Chassidic rabbis and of their most important adherents.

2 Jews Mentioned For CCNY Presidency

NEW YORK (WNS)—Two Jewish names, David Lilienthal and Morton Gottschall, figured in the news this week as possible choices for the presidency of the College of the City of New York. If either of them is named it will be the first time in the history of the institution, over 80% of whose students are Jewish, that it has been headed by a Jew.

Prof. Gottschall, dean of the college of liberal arts and science of City College, has been endorsed by 107 ranking members of the college faculty. Also mentioned as a possible selection is Dr. Ralph Bunche, prominent Negro educator and diplomat.

CHRONICLE 110 YEARS OLD

LONDON—The Jewish Chronicle this week marked its 110th birthday.

What Foods These Morsels Be

Traditional Jewish Dishes Mother Used To Prepare

MORE IDEAS on stuffing that Thanksgiving fowl:

PINEAPPLE-NUT STUFFING

4 cups stale bread, diced	1 teaspoon paprika
¾ cup celery, chopped fine	pinch of cayenne
¾ cup pineapple, diced	1½ teaspoons salt
½ cup walnuts, chopped fine	¼ cup melted fat
1 pimento or green pepper, chopped fine	2 eggs, not beaten

Mix together lightly but well the bread, celery, walnuts, pineapple, pimento or green pepper, paprika, cayenne and salt. Stir the eggs into the melted fat, and add to bread mixture, tossing lightly.

POTATO STUFFING

2 cups hot mashed potatoes	¼ cup melted fat
1 cup soft bread crumbs	1½ teaspoons salt
½ teaspoon pepper	2 tablespoons onion juice or fine-chopped onion
1 teaspoon sage	

Mix ingredients lightly but well in order named.

RICE-APRICOT STUFFING

3 cups hot boiled rice	1 cup chopped celery
¼ cup melted fat	1½ cups dried apricots, chopped fine
1 onion, chopped fine	
salt, pepper, thyme	

Mix ingredients together lightly but well.

KASHE (BUCKWHEAT GRITS)

2½ cups buckwheat grits	2 cups boiling water
1 teaspoon salt	2 tablespoons fat
1 teaspoon paprika	2 chopped onions, if desired
1 egg, slightly beaten	

Mix together buckwheat grits, salt, paprika and egg. Place in a greased baking dish, and let brown in oven at 350 degrees. Add hot water, add fat, and mix well. If desired to add onions, brown them in hot fat, and add. Cover dish, and let bake 20 minutes or until tender. Use as a stuffing; or stir into gravy and serve with roast meat.

GOITEIN TRANSFERRED

PRETORIA, South Africa—Edward Goitein, Minister Plenipotentiary to South Africa, has been transferred to Washington, D.C., where he will hold the same position in respect to the U.S. Government, it was announced here. He is expected to leave for the U.S. shortly.

Sisterhood, Hadassah, B'nai B'rith

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An Injustice To The Z.O.A.

SEVERAL Anglo-Jewish papers recently have carried two news items emanating from the American Jewish Press, which in our estimation show irresponsibility. But we have been hesitant to criticize, because the news agency has been doing such a remarkable job of keeping the American Jewish community informed that we didn't want our intentions misconstrued.

The news items refer to the fact that the American Zionist, which you may know better as The New Palestine, which is the news organ of the Zionist Organization of America, in its last issue was only 16-pages in size, while last year it was at least 20-pages large.

A previous item told about the ZOA cutting its staff.

This second item starts out thus: "Financial difficulties continued to stalk the Zionist Organization of America this week with its official organ, The American Zionist, appearing as a 16-page tabloid for the first time in almost a decade."

Now it may be true that as the news story continues that the ZOA "recently lessened its staff by upwards to a dozen secretaries and clerks." We don't presume to question the facts.

But we want to point out that everyone has been clamoring these many years for our national organizations to reduce their overhead, eliminate luxuries in their budgets and cut down their expenses, so that both items might have been handled in a way as to cast credit on the ZOA, not reflect upon its financial condition, whatever it may be.

Now The Post may have been guilty, may be guilty in this issue, and perhaps will be guilty in the future of interpreting the news with just the same injustice. A newspaper or a news service must be ever vigilant lest it unintentionally harm individuals and organizations.

We haven't up until now mentioned the AJP editorially. It recently observed its first anniversary. This is the news agency organized and supported by the American Association of English-Jewish Newspapers, and it is the most important development in the American Jewish community in the publishing field in years.

The agency has already carved out a reputation for itself. It is efficient, on its toes, aggressive and accurate. Its stories are colorfully written, and the mark AJP at the head of a story means that an interesting item follows.

So we hope that our pointing out this injustice done to the ZOA will be taken in the spirit in which it is written.

The Los Angeles Survey

THE SURVEY of Los Angeles Jewish community showing that two out of every three Jewish children do not even receive a Sunday School education, and that three out of every four Jewish families are not affiliated with any congregation, should be studied seriously by the leadership of the Jewish community.

As a boom community, Los Angeles shows to an exaggerated degree all the ills that plague other Jewish communities. But let other communities not point the finger at Los Angeles, for surveys in any large-size Jewish community would tend to show just as deplorable conditions.

Los Angeles has many things in her favor. She has good leadership. She has the foundations of community solidarity in her Jewish community council and she has the basic instruments already established for overcoming the situation the census reveals.

We understand that the committee which brought in the report on the census will continue its studies. We hope this means not only its numerical counts, but also deliberations aimed at setting into operation machinery which will improve conditions.

As for the religious and educational leadership, it seems that the figures should shock them into action. We recommend some bold thinking out of which might emerge solutions which might be emulated by other communities.

The intelligent way to approach the problem now is to set up a survey committee, which can hire a staff of experts to discover why the three families out of the four are not affiliated, whether it is because of finances, because of indifference, because of anti-religious feelings, etc.

In a Jewish community as large as that of Los Angeles, it is so easy to look at the plethora of meeting, at the attendance at some Sunday Schools, and feel content that things are on a high level. But the figures have revealed another picture entirely.

It will be interesting to see whether the leadership will rise to the occasion, or whether this census will soon be forgotten and relegated, as have many other such censuses in other communities, to dust gathering on the shelves.

Reform Colonies In Israel

AT THE time that the first Reform Institute was in Israel this summer, we wrote an editorial which we did not print, but laid away for future use, suggesting that the Reform group establish some Reform colonies in Israel.

Were they to do this, there would be no way for the rabbinate in Israel to refuse to permit them to practice Judaism as they saw fit.

It would be an interesting experiment. And before anyone suggests burning The Post on Times Square or on Allenby street, let us point out that it would be interesting in more ways than just the reaction of the Israel rabbinate to the demands the Reform colony might make for religious freedom as they saw it.

It is not at all unlikely, at least if the contention of the defenders of the present practice of the rabbinate in Israel are right, that the Reform colony might actually turn from extreme reform to what might be closer to Conservatism and more.

There would be a great many more benefits to be derived by Reform in making their direct contribution of this kind to Israel. As it is at present, Reform can hardly point to any one achievement in Israel and say: This was our contribution.

Undoubtedly the monetary gifts from Reform purses and the leadership of Reform rabbis like James G. Heller and Abba Hillel Silver were significant factors in the establishment of the state, but their contribution was not uniquely that of Reform.

We have an idea that Reform Jewish young people would rally to the call for a Reform colony in Israel.

Why not try it?

The Need For Getting One's Bearings

WE CANNOT help but approve the theme of the twelfth annual convention of the Brooklyn Jewish Community Council set for Sunday, Dec. 9. It is "Creative Jewish Living and Growth in the United States."

To be sure this is a large subject for just a one-day meeting, but it is time that we began to discuss our real goal instead of some phase of it, which instead of actually leading us on the path towards the goal, may obscure it.

We feel it would be most helpful if at any convention, whether that of the United Jewish Appeal, or the United Palestine Appeal, or the B'nai B'rith, or the Council of Jewish Women, or what have you, that at least one speaker be given the subject of the theme of the Brooklyn convention. In this way we take less chance of losing sight of the overall direction, while paying attention to the immediate subject of discussion. In other words we need a compass, even though at the moment we may be going only across the bay.

There is some danger in discussing a subject so necessarily vague, but there is the same danger in forgetting to look up from your work every once in a while.

Even the surest mariner takes his bearing once in a while, especially when he gets out of sight of land for any length of time.

Adding To The Confusion

IF THE Jewish community is not already confused by the many labels given our synagogues, they soon will be, if the newest label,—Liberal-Conservative—becomes a part of the terminology of American Judaism.

Already we have neo-Orthodox, Orthodox, Right-wing Conservative, Conservative, Reconstructionist, Reform and Liberal, in order of progression from strict Orthodoxy to Reform.

The label liberal is now used almost indiscriminately by Reform and interchangeably with it. In fact the name of its official publication is "Liberal Judaism." Beth Sholom (Reform), in Miami Beach, is known as the Liberal Congregation on the Beach.

If now we have Liberal-Conservative, as an announcement from Temple Beth Sholom at Roslyn Heights, Long Island, indicates, then we are really going to confuse everybody including The Post.

THE EDITOR'S CHAIR

MANY rabbis send me birth announcements. The cards are little cute things, some frivolous, others more dignified, but for some reason they seemed to me to be incongruous, considering the persons from whom they came.

When at New Years such exquisite and truly Jewish cards began to flood my mail and add into a large pile in our home, it struck me forcefully, that there is need for a Jewish birth announcement, which at least those in professional Jewish life would want to use.

This then is a free tip to some enterprising stationer or one of the firms that deal in religious items. A birth announcement decorated with Jewish motifs would go well in the American Jewish community.

Now if as often has happened, just such cards are being produced, just let me know, I'll give it free advertising by announcing to my readers where they can be purchased.

WHENEVER I dropped in on Melvin Dubinsky in St. Louis to take lunch with him, I'd always say a few words to his brother Harold, who in the few years that I have known him has risen first to the presidency of the Temple Israel in St. Louis, then to the charimanship of the Jewish Chatauqua Society, and now to the presidency of The National Federation of Temple Brotherhoods.

The following note is his reaction to a recent "chair", and requires no further comment.

"I read with interest your comments in the Oct. 19 column "The editors chair" regarding the difficult question of minimum dues policies in the synagogues. It occurred to me that perhaps you would be interested in the liberal, democratic policy of our Temple Israel in St. Louis regarding dues structure.

"For the past five years, we have abolished minimum dues and made it possible for any Jewish family to join our Temple "in accordance with the measure of God's blessing and the prompting of their hearts." This has been a startling development in a Reform Temple such as ours, which has been known for many years as a rich man's Temple.

"Anyone who joins today makes an annual offering in accordance with ability to pay and enjoys the same dignified rights and privileges as the wealthiest man in the congregation. So too, we have long since abolished assigned seating and other undemocratic practices. These democratic practices, as advocated by our Rabbi F. M Isserman, are not unique with Temple, and there is a growing tendency among the Temples to operate in accordance with the liberal teachings of Judaism.

"It is interesting to note that the practice of minimum dues is not limited to Reform Temples. Our feelings are that if all Jewish congregations would follow these democratic practices, the number of unaffiliated Jews would rapidly decline, and our religious activity would get a much needed stimulus."

HAROLD DUBINSKY

WE HAVE had a few high compliments paid to The Post in recent weeks, which I just can't resist printing, if you will bear with me while I make you read a few of them.

Mrs. Harold S. Grossman, of Grand Island, Neb., writes:

"I would also like to add that both my husband and myself are thrilled with your paper. We have never felt so well informed—and so concerned on so many different levels—of American-Jewish affairs as we do since we subscribed to The Post. We constantly refer to it and would like to see more members of our rather isolated community take out subscriptions."

And writes Rabbi Leonard S. Schofer, of Larchmont Temple, Larchmont, N.Y.:

"I would like to thank you at this time for the pleasure I have derived from reading your paper. I find it indispensable in my work of rabbi.

"The older children at the religious school find it their first real introduction into Jewish life; the really Jewish adults find it their constant guide to knowledge of the Jewish community.

"I cannot thank you enough, and I would be happy to write any sort of testimonial that you would like, for it really comes from the heart".

And pens Rabbi Edward Horowitz, of Brooklyn, "I have such faith and confidence in The Post that I wish to subscribe for six more years."

And if you are a gourmet, you will like what Rabbi Benjamin Daskal, of Chicago says: "I await its arrival every Friday with eager expectation, and after reading it, I feel as though I had eaten a full spiritual meal, delicious and stimulating."

WE ARE sure that our friend (still I hope) Jacob Blaustein, president of the American Jewish Committee, will forgive me if we think the following is the prize headline of the Anglo-Jewish press for a long long time.

From the Jewish Independent, relating about Mr. Blaustein's visit last week with Assistant Secretary of State George C. McGhee, the headline reads:

Blaustein Consulted
On Middle East Problems

Arab Student Wins 1st Prize at ORT School

TUNIS (WNS)—A sixteen-year-old Arab student was awarded the first prize for scholarship at the ORT school here for the school year 1950-1951. He was one of 12 Arab pupils in a class of 104. Because of his popularity among the students, the Arab youth was chosen to deliver an address on behalf of the student body at the prize distribution ceremony.

Japan Mission To Visit Israel As Trade Begins

TOKYO (WNS)—Anticipating a deal involving the sale of ships, rolling stock and electrical equipments to the Jewish state, a Japanese technical mission is preparing to leave for Israel to discuss the development, it was reported here this week.

By the end of this month a shipment of copper and copper alloy is expected to leave for Israel from Yokohama.

The National Jewish Post

Published every Friday by The National Jewish Post. Publication office, 546 S. Meridian St., Indianapolis, Ind. New York office 509 Fifth Ave.; Other offices, 423 Citizens Bldg., Louisville, Ky., and 722 Chestnut St., St. Louis, Mo.

GABRIEL COHEN
Editor and Publisher

MOSHE KOHN
Managing Editor

OSCAR ZAFT
Advertising Director

SAM SHULMAN
Advertising Manager

Friday, November 16, 1951

Calendar

Chanukah, first day,	Dec. 24
Chanukah, last day,	Dec. 31
Purim	March 11
Passover, first day	April 10
Passover, eighth day	April 17
Shavuoth	May 30

FREEDOM OF THE PRESS

Gordis Denies He Would End Federation Aid on Hospital Issue

• Editor, National Jewish Post:

I have read with great interest the report of the meeting held at the home of A. B. Joffe in connection with the problem of kashruth at the projected Long Island Jewish Hospital.

While the account presents very adequately the statement made by Rabbi Kirshblum, this was only one phase of the meeting. There are several other errors of commission and omission in your account which I know you will wish to correct:

1 Rabbi Kirshblum, as he specifically indicated, spoke in his own name when he declared that he would not support Federation's drive this year. Deeply concerned with the problem of kashruth, the others present did not adopt any such position, either explicitly or by implication, being cognizant of the important service Federation renders in many areas of Jewish life.

2 The group which met at Mr. Joffe's home did not consist exclusively of rabbis. In fact, there was a greater number of laymen than rabbis present, who were in thorough agreement that the hospital "compromise," while a step in the right direction, was thoroughly inadequate to meet the legitimate requirements of Jewish tradition and the good name of the Jewish community.

3 It is not true that "no decision was reached." A resolution was adopted unanimously, which I was asked to prepare in collaboration with Assistant District Attorney Edward S. Silver and Rabbi Emanuel Rackman. The text of the resolution reflects the tenor of the meeting and the spirit of those present far more adequately than the news report. The resolution reads as follows:

"The Committee for Kashruth in the Long Island Jewish Hospital, representing all segments of the Jewish community of New York, both lay and rabbinic, has taken cognizance of the pronouncement by the Board of Trustees of the projected hospital, that it should be conducted as a non-kosher institution with a kosher department.

"An erroneous impression has gained ground that this plan has been found acceptable by the entire Jewish community.

"To be sure, in taking this step, the Board of Trustees has given recognition to the widespread demand that the only communal Jewish hospital on Long Island be conducted in conformity with Jewish tradition, so that all Jews who enter its portals might be free to eat, and thus speed the process of recovery. This demand has come not only from those elements in American Jewry who are committed to kashruth as a fundamental element in their Jewish conviction and way of life, but from all others who recognize that respect for differences is the hallmark of true democracy and brotherhood, especially since there is no religious group in Judaism whose tenets forbid the eating of Kosher food.

"Regretfully yet emphatically we must state that this proposed "compromise" is, and remains unacceptable. Recognized religious authorities have repeatedly denied the permissibility of having kosher and non-kosher food prepared and dispensed in the same institution. Aside from this basic religious consideration, this double-barrelled plan creates tremendous administrative and financial problems on the practical side.

"This is not a matter of negotiation, where 'consessions from both sides' are to be expected. It is an issue involving the unity of the Jewish community and the respect which all of us owe to the character and spirit of Jewish tradition.

"We therefore respectfully urge the Board of Trustees of the Long Island Jewish Hospital to reconsider the problem before the hospital is built and begins to operate."

4 The group voted to coordinate the activities of the various organizations and committees operating in this field under the aegis of the Committee for Kashruth in the Long Island Jewish Hospital.

RABBI ROBERT GORDIS
Rockaway Park, N. Y.

Rabbi Mishkin Explains Stand; Says Reporter Misquoted Him

• Editor, National Jewish Post:

Unless otherwise indicated, whatever I speak or write is in my individual name only, and I am not speaking in the name of any organization I may be affiliated with professionally or idealogically.

I was jolted out of my Sabbath complacency upon seeing myself featured so prominently in your newspaper of Nov. 2, 1951. My amazement, my astonishment, and utter surprise were intensified by the fact that my statement was jumbled and does not convey the exact nature of what I stated or implied.

The supposed statement was based on a number of conversations your reporter had with me, but there was no inkling given that our conversation was to be publicized.

Obviously, your statement, attributing to me certain opinions about mixed pews and its orthodoxy, is the result of a digest of a long discussion in which very many things have been said but not reported. Furthermore, the prepared statement of the press should have been read or shown to me before publication, which in this instance hasn't been the case.

The undersigned was trying to indicate to your representative that he was sorry to see the obliteration of real fundamental differences between traditional Judaism and conservative Judaism. Such grave and idealogical differences as the validity and sanctity of the established prayer book, a strict observance of the dietary laws without deviation, the laws of "gittin," the qualification of ordination for rabbinic authority, "taharas hamishpacha," the primacy of Talmudic law—all these are being overlooked. The American Jews are beginning to think that the only characteristic differentiating orthodoxy from other schools of thought is the seating of men and women together during worship. And there I stated that I can imagine, judging by the present trend in the newer neighborhoods where men and women do mix during services, that the notion may seep into the minds of lass erudite people that those congregations are not any more traditional.

The undersigned then proceeded to bemoan the publicity given to the recent "Issur" of the Agudath Harabanim of America concerning mixed seating. He deemed it untimely, unwise and untactful. He doubts its effectiveness, it tends to obliterate the real differences between traditional and conservative Judaism, nor will the problem of mixed seating be prevented by a "dictat' or accelerated by "fiat." The mixing of the sexes is to be taken out of the realm of halacha and be placed into the category of observances which have a historic genesis and not a theologic one and is to be explained by socio-psychologic origins.

Modern progressive thinkers know that an explanation of the latter sort does not invadidate a custom or a tradition. On the other hand, it may lend it more strength, significance and validity even in the present time, for we cannot shed ourselves of our social milieu and psychological make-up. I even proceeded to state to your reporter that we cannot jump out of our skin, and to people who are accustomed to pray regularly and to be inspired by the sanctity of the entire ceremonial of public worship, the mixing of sexes is repugnant and abhorrent, even though we do *not* consider one sex as inferior to the other. I employed two illustrations to this effect: one, that even reform temples in Germany separated the sexes, and the other fact that though the "din" permits the calling up of women to the Torah, Jewish tradition unequivocally refused to call women up to the Torah because of the above-mentioned socio-psychologic factor.

Thus, nowhere in my conversation did I imply, or was it my intention to imply, that I would sanction the seating of men and women together in the synagogue, or that it is in consonance with Jewish tradition, or that in the future orthodox synagogues will sanction mixed pews.

I would be the first one to regret any attempt to change the traditional mode in a synagogue. But such matters are not always decided by rabbinic opinion or condemnation. Vox populi is sometimes mightier even than the Agudath Harabanim. I would not, however, expunge any synagogue from orthodox Jewry because of the latter breach.

RABBI
LEONARD C. MISHKIN
Chicago

•

Moshe Kohn Replies

In the interview on which the story in question was based, Rabbi Mishkin said a number of things which were startling. I was therefore careful to ask him whether I might quote him. The statements on which the story was based, he explicitly told me, were for publicatiion.

I was also as careful as possible to write an accurate story, fully aware of the probable consequences to Rabbi Mishkin of its publication.

Rabbi Mishkin at no time asked me to let him see the story before it was published.

MOSHE KOHN

SEES COMMITTEE, ADL WITHDRAWING FROM NCRAC IF MACIVER REPORT OK'D

• Editor, National Jewish Post:

I read with interest your editorial on Nov. 2, pointing out the danger of the Anti-Defamation League of the B'nai B'rith and the American Jewish Committee withdrawing from the National Community Relations Advisory Council. I agree with you that this will be a great blunder for these major Jewish agencies taking such a step.

I am afraid, however, that if the MacIver report should be adopted and implemented by the NCRAC, that these two major organizations will undoubtedly withdraw.

This condition is due both to ignorance and indifference on the part of the Jewish people and its leadership in the community. What we don't know "hurts." Unless the community is aware, knows and is aroused about such matters, the time, effort and money spent on the MacIver report is all wasted. The MacIver report will undoubtedly be put gently under the bed there to slumber.

The community power lies within the community chest. Unless we make up our minds to stop doling out funds to the nonconformists organizations, this condition will continue to prevail.

ISIDOR TEITELBAUM
New York

November Immigration To Israel Drops to 5,000

JERUSALEM (NJP)—Immigration dropped to its lowest since the establishment of the state with only 5,000 newcomers arriving in Israel during November.

IMMIGRATION MAY BE LIMITED, BUT ONLY IF FUNDS ARE NOT AVAILABLE

• Editor, National Jewish Post:

I think clarification is due your readers with respect to the article printed in the current issue headed: "Lack of Funds Blamed for Immigration Quota."

1 Your article quotes Mrs. Rose Halprin and a Jewish Agency spokesman as mentioning the "Vaad Leumi" as an existing organization. This is an error on the part of your reporter; every knowledgeable Zionist knows that the "Vaad Leumi," the Jewish National Council of the Yishuv in the mandate days, went out of existence with the emergence of the State. Presumably your reporter meant to write **Mosad Teum** (Israel Development Authority) which is made up equally of representatives of the Jewish Agency and of the Israel Government for the purpose of reviewing mutual problems.

2 The policy of Israel on immigration, adhered to by the Jewish Agency, remains unchanged. It is a policy of unrestricted immigration. Any Jew who presents himself at any of Israel's ports of entry is entitled to enter the country without limitation by quota and without discrimination.

3 Hundreds of thousands of Jews are unable to present themselves at an Israel port of entry because they lack the money or necessary foreign exchange to buy their passage.

4 For these Jews, transport is provided by the Jewish Agency with the funds raised by the United Jewish Appeal and similar appeals in other countries.

5 The rate at which the immigrants are transported to Israel is fixed by the **Mosad Teum** on the basis of facilities and cash available. Often, however, external factors intervene. For instance, during the last month or two, immigration from Roumania fell well below expectations simply because the Roumanian government did not maintain the expected level of exit permits.

6 It must be emphasized that the success of the whole operation depends on the funds made available through the United Jewish Appeal and similar appeals in other countries. A gift withheld from the United Jewish Appeal could mean that fewer immigrants will arrive in Israel during the coming months or during 1952. On the other hand, a United Jewish Appeal campaign that goes "over the top" could mean that thousands more than the expected number of immigrants could be brought to Israel in 1952.

VICTOR H. BERNSTEIN
Public Relations Director
Jewish Agency for Palestine
New York City

ALPERT'S COLUMN ON OMAHA HIT BY RABBI MOSSMAN FOR ERRORS

• Editor, National Jewish Post:

In Mr. Alpert's column on Friday the 26th of October paper there are a number of errors due I am certain to the poor indoctrination course that he received here in the brief period of his stay.

He states that the Orthodox Beth Israel has a half million dollar structure and no classrooms. I wonder if Mr. Alpert saw the building at all or merely discussed it with his indoctrinator. It so happens that we have a separate Talmud Torah building immediately behind the synagogue, which building was opened two years before the synagogue. It contains adequate facilities, modern and spacious.

To state that only a dozen or so people receive the Yiddish press is, I presume, again the fault of his poor indoctrinator. I myself know more than two dozen or so people who receive the Yiddish press and I am certain that there are many more.

I cannnot help but wonder at such reporting. There are a number of other similar errors but the point is, how can one go into any Jewish community, spend a day there, talk to one or two people in the "know," and write an article which he must, I presume, consider factual.

RABBI S. K. MOSSMAN
Omaha, Neb.

•

Mr. Alpert's Reply

I made it clear at the outset of my community series that they would be sketchy, touching only on highlights and personal impressions. In Omaha I did visit the impressive new Beth Israel building, in the final stages of construction, and the fact remains that the congregation's worshipping facilities far,

(Continued on next page)

TO READ FROM TORAH IN THE PAST SHOWS WHERE WOMEN PERMITTED

● Editor, National Jewish Post:

In your Oct. 19 issue, Milton Castle of Chicago chided Rabbi Snyder for an incomplete quotation from the Talmud (Megillah 23a) on the subject of women and reading of the Torah.

Mr. Castle has misunderstood the text of the Talmud and Codes. (The statement in the Talmud) means quite clearly "A woman may not read in the Torah during a public service out of respect for the congregation." This is quite different from Mr. Castle's interpretation, "Women should not be called up to the reading of the Torah. . ."

Down into the 13th century, a person receiving an aliyah actually read the Torah. Today, he merely recites the blessings. The sages banned the reading out of the Torah by a woman at a congregational service, modifying thereby an earlier license. They held it to be improper. Presumably, also, they denied that a woman was a qualified agent through whose reading males could fulfill the commandment to read the Torah.

The Talmud does not answer the question agitating our time, viz: may a woman receive an aliyah as we practice it, i. e., recite the blessings while a male performs the actual reading?

Mr. Castle overlooked an interesting note to the Codes. Gloss 200 in Maimonides, Mishneh Torah, Sefer Ahavah, Tefillah XII, 17, explicitly permits women to read out of the Torah in a public service under special conditions.

The author of these glosses, Rabbi Mordecai ben Hillel, quotes his teacher, the famed 13th century Rabbi Meir of Rothenburg: "Where there are no Israelites (non-Kohanim or non-Levites) in the congregation, then it is good that Israelite minors or women should read (out of the Torah) but Levites should not. But if there are only Kohanim in the congregation and not a single Israelite, then a Kohen should read the first two portions and thereafter the women should read.'"

Similarly, a gloss to the Shulchan Aruch, Orach Hayim, 282, 3 implies that women may read out of the Torah at a congregational service provided that they exclusively do not constitute all the readers, but only complete the required number of seven.

It is perhaps significant that the authorities who permitted women to read the Torah at a public service lived during the high Middle Ages in non-Islamic lands, while Maimonides and Caro lived under Islam. This suggests that the views of the authorities may be related to the varying status of women in society at different periods and places in Jewish history.

ARTHUR ZUCKERMAN
New York

SAYS ISRAEL 'GENERAL' ZIONISM DIFFERS FROM AMERICAN BRAND

● Editor, National Jewish Post:

In all the turmoil and confusion that whirls around the Zionist Organization of America I find no better statement of the real issue involved than that of the revered and justly distinguished, Rabbi Israel H. Levinthal. In his editorial, "Just Between Ourselves," in the Brooklyn Jewish Center Review of August and September, 1951, he says among other things:

"But there is a great difference of meaning in the term 'general' as it referred to the American Organization, and the term 'General," with a capital G, referring to the party in Israel. In the latter case it stands for a particular party program of inner Israeli politics and economics, while in the case of the American Organization the term 'general' referred to the all-inclusive policy of the organization, appealing to Jews of all shades of opinion and belief."

Rabbi Levinthal concludes with a paragraph that expreses the resolve of those of us who have spent our lives in the cause of Zion and will not abandon it now:

"I am confident that the vote of the Zionist Convention does not represent the considered opinion of the rank and file of the Zionist membership. We shall, of course, continue to be affiliated with the Zionist Organization even though we are strongly opposed to the recent transformation. But the task should be ours to work for a speedy reconsideration and recalling of this action, so that the Zionist Organization of America may regain its uniqueness and become again the effective instrument throgh which all American Jews, no matter what their sympathies may be toward any of the party slogans in Israel, can work for the up-building and strengthening up the State of Israel and for the creation of the cultural and spiritual bond that should exist between the Jews of Israel and the Jews of America."

BEN ARONIN
Chicago, Ill.

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Says Talmud Misquoted On Women-Torah Issue

● Editor, National Jewish Post:

In the last several issues of your paper a controversy has been carried on between two correspondents, particularly as to whether Jewish law does or does not permit the calling of Jewish women to the Torah. I am personally concerned, at the moment, with but one aspect of this controversy. While the layman may be excused for mistranslating the passage as it occurs both in the Shulchan Aruch and in the Talmud, there is no excuse for the mistranslation by an Orthodox Rabbi. The statement in the Talmud reads: "All may go up to the Torah among the seven (that are called), even a woman." It continues: "but a woman should not read (the Torah) in public because of the honor of the congregation." The rabbi has evidently read the unpointed word "Tikra" as though it were "Tikoray," making the sentence passive instead of active.

The actual meaning of the text reflects that part in Jewish history which extended over many centuries, when each person who was called to the Torah read his own portion. There was no official Baal Koray. The reading of the portion of the Torah by the woman would be placing her in the position of the instructor of the congregation. Rightly or wrongly, it was to this phase of the ceremony that the Rabbis indicated exception. Nowhere was there an injunction against the woman going up to the Torah and merely repeating those B'rachot which are indicative of an acceptance of God and Torah.

RABBI
WILLIAM P. GREENFIELD
Indianapolis, Ind.

Mr. Alpert's Reply

(Continued from preceding page)

far outstrip the very modest accommodations for the Talmud Torah. No criticism was thereby expressed, though I noted that in other communities ,as at Kansas City's Kehillath Israel, priority in the building expansion program was given to the school. Obviously local needs would dictate such priority.

The exact count of readers of the Yiddish press is unimportant. It is true nevertheless that the number in Omaha, as elsewhere outside of New York, is diminishing rapidly.

I regret that I did not have an opportunity to meet and talk to Rabbi Mossman. Almost every one I met in Omaha had words of high praise for his devoted service to congregation and community.

CARL ALPERT

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I THINK AS I PLEASE

WANTS TO KNOW WHAT SYNAGOGUES, SOME THAT IS, DO FOR MALE MEMBERS

By CARL ALPERT

MY NEIGHBOR dropped in for a friendly chat the other night. He doesn't visit very often, and realizing that this must be an unusual occasion, I put aside the new book with which I had curled up. I reconciled myself to another "lost" evening—all in the name of sociability.

ALPERT

I knew there must be a reason for the visit, but he was slow coming around to the point. After some exchange of comments on the weather, the slowness with which Tompkins Avenue is being repaired, and the behavior of our respective children, the conversation lagged. Then he asked me:

"What did you think of the sermon?"

My mind leaped, but it was several seconds before I realized that he was referring to the rabbi's talk in Temple on Yom Kippur. My reply was voiced in guarded expression. Should I be "for or against"? Whatever answer I gave was purely rhetorical, for from that point on my neighbor was on his own. He said:

"I was impressed with what the rabbi said—you see I have remembered it all this time. He's quite right that we Jews are drifting away from our faith and our people. I have sensed it myself, and I have wondered what to do about it. Of course, I send my kids to the congregational school, and I pay my dues at the Temple. I contribute as best I can, too. I know it isn't enough. The rabbi asked us to become active in the Temple, to participate, to show an interest . . ."

●

HE PAUSED for a moment, stared at me, and continued.

"I've been thinking about it for the last month and a half, and I want to do something. The trouble is, however, that I don't know what. How does one become active in the Temple? I know they need a minyan on Saturday mornings, but I simply can't give up my business on that day. It would be economic suicide for me. But how else does one become active in the Temple if he doesn't attend services? What else is ther to do?"

Long after my neighbor left I pondered his query. Several experiments with Friday evening services had been unsuccessful here, and such services are not held now. Yet, year after year the rabbi as well as the president of the congregation, continue to exhort the members to "become active."

The same problem does not confront the Sisterhood members. To them "being active" can mean any of a dozen or more activities from selling raffle tickets to baking a cake or "schnorring" merchandise for a rummage sale. To be sure, none of these enterprises has any religious or other Jewish content, but the good ladies have the feeling throughout that they are working for the Temple. The energy and the devotion which some women put into these efforts invest them with the spiritual attributes of religious service.

●

BUT FOR the men there is nothing, and I wondered how many other temples and synagogues there are throughout the country where a handful of baale-batim carry on from year to year and bemoan the fact that no one else is "active." The secret, of course, lies in conducting activities which will personally involve the largest number of men. Membership in a synagogue need not be merely a passive state if there are outlets for activity. No doubt there are many diverse types of activity, aside from the usual adult classes, which some synagogues may have developed, and it would be of interest to all, I am sure, if they would share these experiences with the rest of us.

In this sense, I am willing to see my column in The Post become a clearing house for constructive ideas in the field of congregational activity. I hope that those who have something to contribute will consider this an invitation, and respond accordingly.

Sulzberger To Speak As Rabbi Is Installed

PHILADELPHIA — Arthur Hays Sulzberger, publisher of The New York Times, will be the principal speaker when Rabbi Emanuel Lifschutz is installed as spiritual leader of Congregation Mikveh Israel here Nov. 25.

Established in 1740, Mikveh Israel is the oldest synagogue in Philadelphia, and the second oldest in the U. S. Haym Solomon was one of the Congregation's founders, and in 1788, when it was undergoing financial difficulties, Benjamin Franklin was one of the subscribers to a public appeal.

Sulzberger is a member of a Philadelphia family long associated with the Congregation.

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Postpone Final Decision On Artukovich Plea

LOS ANGELES—(NJP)—The final decision on the extradition of Andre Artukovich, alleged Croatian mass-murderer (NJP, June 1, 1951), has been postponed until Jan. 14, 1952.

At a hearing in District Court Monday (NJP, Nov. 2, 1951), Federal Judge Pierson Hall requested additional material on the Treaty of St. Germain of 1919 between the principal allied powers of World War and the states now comprise Yukoslavia.

Artukovich's petition for a writ of habeas Corpus is based on his claim that since this treaty, on which the extradition proceedings against him are based, was never ratified by the U.S. Senate the proceedings are invalid.

Final hearings before the U.S. Commissioner of Immigration have been deferred until the legality of the extradition treaty has been ruled upon.

Mrs. Ruth Heller Cohen, daughter of the late Rabbi and Mrs. Max Heller, of New Orleans, was married in New York to Albert Steiner, of Cincinnati. Rabbi James G. Heller, brother of the bride, performed the ceremony.

ISRAEL

AMERICANS DO WELL IN ISRAEL, EVEN AS HEBREW TEACHERS

By M. Z. FRANK

HAIFA—Yesterday I had supper with the Shereshevskys, who had just arrived a few days ago. Leon Shereshevsky, after a year as visiting professor at the Hebrew Institute of Technology in Haifa, decided to make Israel his home and to devote himself to the Technion. Pauline Miller—Mrs. Shereshevsky—is an outstanding social worker. Last year, while the Shereshevskys were here temporarily, she worked with the Jewish Agency, commuting between Jerusalem and Haifa. They went back to America in the summer, severed their connections there and came here to stay.

FRANK

It was not an easy decision to make, but they made it. Pauline decided, before she resumed any work, to enter an "ulpan." Right away, Louis Shwefel (Yehuda Shuval) went to work and tried to induce both of them to take the course at Nahariyah. (Lou's own wife, Rose, took the course in Haifa and is now a Hebrew speaking chief psychologist for backward children of the Youth Aliyah in the Haifa district.)

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WHAT'S Nahariyah? In 1936, when the question of partitioning Palestine first came up, Weizmann quipped that no matter what happened in any other part of Palestine, Nahariyah would always remain German—Nahariyah bleibt immer Deutsch. You still hear more German spoken there than in Washington Heights, N.Y. It is a small farming seaside resort founded by a lot of German Jews who are reported to address one another as "Bitte schoen, Herr Professor; Danke schoen, Herr Professor."

The kids are sabras and speak a good Hebrew, but, unlike the rest of the sabras, they are said to be well behaved and to have respect for their elders. That must be a fairy tale. I don't believe that about any sabras, even in Nahariyah.

Sabra means a cactus. Once I was shown a new species of cactus plant in Mikveh Israel, which had no prickles. On the same trip I ran into a pupil of the school (Mikveh Israel is an agricultural school) who told me he was born in Israel.

"Are you a cactus with or without prickles?" I asked him.

"What do you mean?"

I told him about the new plant.

"Oh, that kind can only be found in a botanical garden," he said.

Nahariyah is so pretty, it looks like a botanical garden; but it is not.

•

SINCE the State was established, the population of Nahariyah jumped from about 2,000 to 10,000. If that were not enough, along comes Louis Shwefel and hires a couple of the best hotels (in the name of the Ministry of Education) and converts them into citadels of Hebrew. You join there, you stay there all day long, you study Hebrew, you eat Hebrew, you walk Hebrew, and even the Nahariyahns become contaminated and some of them decide to study Hebrew.

Nahariyah has a resident ulpan of about 180 students, including Irma Lindheim and Murray Greenfield (formerly of the USA) and Mr. and Mrs. Pilpoul of Paris, and Helen Israel of the Keren Hayesod office in NY, and Lily Benayora, born in Burgaria, of Paris, and a bunch of Iraqi intellectuals all of whom can speak a good English, and a somebody from Yugoslavia, and somebody from the Sudeten, and Sam and Betty Dubiner of Toronto and anything else you can think of. They all study Hebrew, as Louis Shwefel wants them to. Lou started his experiments on Mount Canaan, and has introduced his system and his type of teachers in other places as well, including Nahariyah. His motto is: Teach them Hebrew the lively way (not too much grammar), and teach them the practical way.

He has adopted the same system as was practiced in the American army in teaching students Chinese, Malayan, Japanese and other such languages. He lectures to teachers—shows them how to teach—and when he takes over a class, the students applaud him. Anyway, that's what the Shereshevskys told me. I never saw Lou teach and never attended a class in session. I can only get away for a weekend.

•

WHEN I get there I kid Irma Lindheim on how she talks Hebrew as if she were rolling a ball down the bowling alley, knocking over the rules of Hebrew grammar as if they were pins. Or else I address Lionel Watson in English and he answers me in Hebrew. Or else I talke things over with Shulamith Katzenelson who is the Director, and who introduced the system of teaching the grown up students Israel folk-dancing and folk songs and having the school children correct the grown ups' exercises. Or I ask Murray Greenfield whether he had already sold the Booklyn Bridge or the Haifa Bay (he sells stock for the Palestine Economic Corporation). Or I talk to Haim Taragani, formerly of Turkey, or Yehudith Offner (sister of Francis Offner, of the Christian Science Monitor) formerly of Yugoslavia.

Haim and Yehudith arrived in Israel less than three years ago, without a word of Hebrew. Today they teach the language. They speak it very well. First they were graduated from an ulpan in Jerusalem when they were put through an intensive course at the Hebrew University.

The special course at the University initiated and conducted by Martin Buber, is designed to train "people's teachers" out of such gifted newcomers. They are made to study sixteen hours a day for ten months. Yehudith is only twenty three years old. She has a number on her forearm from a concentration camp.

She told me Simon Halkin was one of her favorite teachers and I was pleased to hear it.

Simon Halkin left the Institute of Jewish Studies in New York to become Professor of Hebrew Literature at the University, and he is about the best liked prof among the students.

NAMES IN THE NEWS

People Who Call Kreplach Ravioli, Attend Synagogue Wrong Day, Al Capp's Neighbors

PEOPLE who called kreplach, "ravioli" and whose rabbis did not have beards, was the way famed cartoonist Al Capp, creater of Li'l Abner told a Cleveland audience he first looked at his non-Jewish neighbors. He said that he got along very well with his neighbors the Hogans, even though they went to "synagogue" on the wrong day.

As he grew older though, he said, "I found that some people were actually trying to introduce hostility among various groups in America."

Capp, or Caplin, drew a burst of laughter from the audience when he commented that the real comic section of the daily newspaper is the front page, whose characters are more absurd than any concocted by the cartoonists. He called the comic page, the last outpost of social satire in a nation gripped by hysteria.

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About People

BACK to classes goes the oldest and most famous college student in the U.S., Dr. Abraham Flexner, famous educator who headed the Rockefeller General Education Board division of studies and medical education. The Lousville-born "student" who is taking a course in "Russian Institutions" at Columbia marked his 85th birthday Tuesday. . . . Jack Benny, leading Jewish radio comedian, was honored Saturday night with a dinner by The Friars attended by 1,600 of his friends and well-wishers on the occasion of his 20th anniversary in radio . . . The gifts flowed recently at the 80th birthday celebration of David Weber of Philadelphia, but they came from, not to, the celebrant. Feted at a dinner tendered him by Har Zion Congregation of which he is a past president, the octogenarian marked the occasion by gifts of $5,000 to the Congregation; Jewish Theological Seminary, $1,000; $500 each to Yeshiva University, Friends of the Hebrew University, University of Pennsylvania, Temple University and the Rodeph Shalom Congregation; and $250 each to the Jewish Publication Society and the United Hebrew Schools and Yeshivos.

Not to be outdone by Dr. Mike Sachs who promised to fix a tooth gratis for any Findlay, O., resident who buys an Israel Bond, Ben Katzoff offered a free dress from his shop to any female purchaser of a $1,000 Bond . . . Arthur Mag, Kansas City Jewish and civic leader has been named vice-president of the Menninger Foundation . . . employees of the Lovable Brassiere Company in Atlanta, nearly 100 percent non-Jewish, recently surprised their boss, Frank Garson, with the presentation of a $1,000 gift in his honor to the Atlanta Jewish Home of which he is Board chairman . . . Harry F. Fischbach, N.Y. businessman and philanthropist, has donated $100,000 to the Haifa Technion, earmarked for the establishment of a new electrical engineering department at the institute . . . Jo Davidson, American sculptor, last week presented to President Chaim Weizmann of Israel a bust he had made years ago of Lord Balfour, author of the famous declaration, declaring that he had never expected to be able to give the bust to the president of the state Balfour had started on the road to formation . . . Herman Wouk, author of "The Caine Mutiny", number one best-seller, is to be one of the featured speakers at the forthcoming convention of the Union of Orthodox Jewish Congregations, Nov. 22-26 . . . Dr. Aharon Kessler, director of Community Service and Consultation for the American Association for Jewish Education, has accepted the position of executive director of the newly organized Pittsburgh, Pa., Council on Jewish Education.

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With the Rabbis

Rabbi Alvin M. Poplack is the new spiritual leader of Congregation Beth Israel, Lebanon, Pa. . . . Rabbi and Mrs. Theodore Lewis of Brooklyn, N. Y., have announced the engagement of their daughter, Ruth, to Herbert Gelernter, also of Brooklyn . . . "The Merry Heart" is the title of the fourth book on Jewish wit and humor by Rabbi S. Felix Mendelsohn of Chicago . . . Rabbi and Mrs. Melvyn Shapiro of Chicago announce the birth of a daughter, Sue Ellen . . .

Rabbi Leon Chait has been appointed spiritual leader of the Congregation Tikvas Israel of Boston . . . New assistant rabbi at Temple Israel in Albany, N.Y., is Rabbi Meyer Greenberg, formerly director of the Hillel Foundation at the University of Maryland . . . A son, Charles Wolfe, was born Oct. 7 to Rabbi and Mrs. Elihu Schagrin of Coatesville, Pa. . . . Marvin Herman, son of Rabbi and Mrs. Samuel Meltzer of St. Paul, Minn., recently celebrated his bar mitzvah . . . Rabbi Jerome R. Malino of Danbury, Conn., was elected president of that city's Board of Education for the 1951-52 term . . . Rabbi Arthur J. Kolatch has left his post as principal of Temple Beth El of South Orange, N. J. to become spiritual leader of the Manuet, N. Y., Hebrew Center . . . Rabbi Murray I. Rothman of the Rodef Shalom Temple in Pittsburgh, Pa. has enlisted in the U.S. Navy Chaplains' Corps.

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Deaths

WORKERS at the Lighthouse for the Blind in New Orleans will miss their annual Thanksgiving Turkey this year, following the death of Harry Offner, last Wednesday. Offner, who was a past president of Chevra Thilim Congregation, and a founder of the Lighthouse, made it a practice to present a turkey to workers at the Lighthouse each year. . . . Introducer of the famed Seidlitz powders to the U.S., Isidor Z. Garfield, succumbed this week at his home in New York at 88.

Notre Dame Given Israeli Artist's Work

NOTRE DAME—An original woodcut by Israeli artist Jacob Steinhardt has been accepted by the Rev. John J. Cavanaugh, president of Notre Dame University here. The presentation was made by a group of South Bend Jewish community leaders including Henry Feferman and his father Ben, Julius I. Tucker and Philip Weisberger.

The Woodcut, entitled, "Lane in Jerusalem" was part of a one-man art exhibit held recently in the library of Notre Dame.

GIRL BORN TO ALPERTS

The Carl Alperts have added another daughter, Ruth Hannah, born Nov. 8 in Staten Island. They have two other children, Miryam and Joel Zev.

Congregation Bnai Israel of Steubenville, Ohio, is currently celebrating its 50th anniversary.

U.S. Jewish Leaders See S. Dept. on Restitution

WASHINGTON (WNS)—A declaration demanding that Germany make "practical amends" for the staggering material losses inflicted upon Jewry by the Hitler regime was submitted to the State Department last week by a delegation of American Jewish leaders. The delegation consisted of the American members of the executive committee of the Conference on Jewish Claims Against Germany.

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Ed Norman Sees Disappearance Soon of Judaism in Diaspora

NEW YORK—(NJP)—A dreary picture of the disappearance of Judaism outside of Israel in the next few generations was predicted by a leading worker for Israel, who is also treasurer of the American Jewish Committee.

NORMAN

He is Edward A. Norman, president of the American Fund for Israel Institutions.

Taking part in a symposium in the first issue of American Judaism, organ of the Reform Movement, Norman said that "indications were . . . that in the next few years, few people outside of Israel will care to lead a Jewish life because they will be highly adapted to their various countries and able to participate fully in the lives thereof while a Jewish life outside of Israel will appear sterile."

He presented the classic reasoning that a Jewish state was "reliable assurance of Jewish group continuation" and that therefore the principal reason for Jews remaining outside of Israel had been removed. "In a free environment," he said, "no religion without a valid appeal can hold adherents. Attachment to a segregational religion like Judaism, focused as it is on a national life pertaining to no country but Israel, has its tangible disadvantages."

Norman, who was writing on the subject, "Living a Full Jewish Life in the Diaspora," disagreed with every other participant in the symposium. Jacob Blaustein, Rabbi Israel Goldstein, and Judge Proskauer, all affirmed their belief that a full Jewish life, with various graduations, can be lived outside of Israel.

The Zionists fared no better than did Judaism at Norman's hands. He saw it "floundering for a reason for existence" and appearing "to be headed for rapid disappearance."

Norman saw the Jews of today outside of Israel as "scarcely more than nominal Jews with rare exception."

School Ends Cooperation With Release-Time Plan

FOREST HILLS, N. Y.—(NJP)—The release-time program of The Jewish Center of Forest Hills has been discontinued, The Post learned this week.

Mrs. Irving Samuels co-chairman of the Center's school committee said the plan was dropped after a meeting with representatives of three national agencies on the basis of its conflict with the concept of separation of church and state.

Mrs. Samuels, whose husband is chairman of the school committee under a husband and wife set-up, suggested that other Jewish schools might follow the move of the Jewish Center and thus lead to the weakening of the plan and its future abandonement.

She criticized the Jewish Education Committee for sponsoring released-time classes.

Asked by The Post for comment Dr. Israel Chipkin, vice-president of the JEC, said the JEC tried to prevent the establishment of release-time, "but if schools come to the JEC for help . . . we are bound to assist them."

The British Book Centre has just made available in America two important books of Jewish interest: C. W. Wedgwood's, The Last of the Radicals, a biography of the great British friend of the Jews and supporter of Zionism, Josiah Wedgwood. The other book is, The Memoirs of the Life of Daniel Mendoza, edited by Paul Magriel. Mendoza not only was a great boxer, but a literate Jew who in the 18th century wrote his memoirs as a British Jew as well as a boxer. Until its recent reissuance, this was a collector's item.

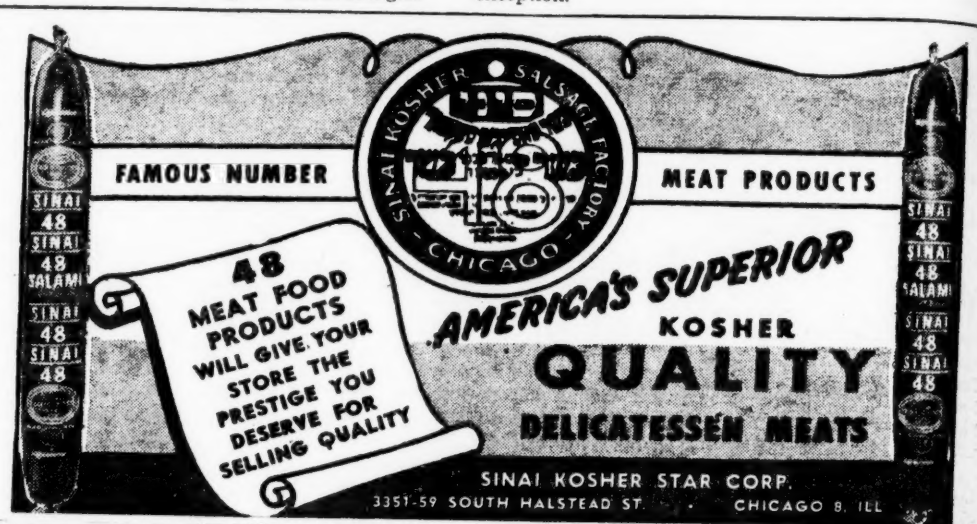
Zion Talis Announces Chanukah Items Ready

NEW YORK—Chanukah articles for adults and children are now available from the Zion Talis Company, 48 Eldridge St., it was announced this week. Manufactured on the premises of the company, the items include menorahs, dreidels (spinning tops), children's coloring books, records, decorations and novelties for chanukah parties.

Then menorahs come in chromium, brass or sterling silver. Miniature menorahs for children are also available.

Zion Talis also announced that it has on sale books for chanukah gifts, including "A Treasury of Jewish Folklore" by Nathan Ausubel, Leonard's "Jewish Cookery" and "A Book of Jewish Thoughts," compiled by Joseph Hertz, late chief rabbi of the British Isles.

Special discounts for ladies auxiliaries are being offered.



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